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— *mala opinio bene parta delectet* —

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EVOLUTION AND HISTORY

AN ENQUIRY

By H. GEORGE CLASSEN

Is there a key to the understanding of history? And, if so, is the key to be found in faith, ethics, rationalism, or biological evolution?

This, essentially, is the question taken up in this paper. It is taken up and looked at from several angles, no more. This is not much, but it seems to me that in modern research concerning man this question is either disregarded, or regarded as having been solved, so to speak, as a by-product of other lines of inquiry; either of these attitudes must lead to unrealistic conclusions. This study may be valued as a small contribution to a necessary fundamental re-examination.

The notion that history is more than merely the random succession of events is, of course, not new. We are perhaps more familiar with the Augustinian idea that human history is ordered and directed by God, that its separate events both manifest and fulfil a divine plan the beginning and the end of which are known. Although this claim to understanding history was first based on revelation, later Christian philosophers maintained that it was also borne out by reason.

This rather comfortable view of history survived basically intact until the age of enlightenment, but it suffered most severely in the nineteenth century, when Charles Darwin and several other biologists propounded the view that life—vegetable, animal, and human—was not static in its forms, but was evolving according to certain demonstrable natural laws. This view challenged several cardinal aspects of theism, including theistic history.

Though it seems paradoxical, it was the purely historical dogmas that were first given up by the theists, if not without a fierce, brief struggle. These dogmas were contained chiefly in the first chapters of Genesis. After this short war of movement, the theists and evolutionists dug in and proceeded to wage a bitter and as yet undecided struggle over several theistic strongpoints. We shall single out two of them, probably the most significant: teleology and ethics.

Teleology, the theory that the succession of all events—including the events of evolution—is explainable in terms of the future, flows naturally from the postulate of an omniscient and

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omnipotent deity, but it may also be advanced on atheistic grounds, as we shall see later. Most evolutionists and some historians have been quick to point to the apparent lack of ordered, planned progression in life. G. G. Simpson wrote:

> There is no clear over-all progression. Organisms diversify into literally millions of species, then the vast majority of those species perish and other millions take their places for an eon until they, too, are replaced. If that is a foreordained plan, it is an oddly ineffective one.[1]

For mankind itself, Oswald Spengler had long before that denied the existence of a plan:

> Mankind has no aim, no idea, no plan, any more than the family of butterflies or orchids. Mankind is a zoological expression, or an empty word.[2]

But there are even now scientists who would not dismiss the teleological idea out of hand, despite its apparent inapplicability to evolution and history, suggesting that there are in fact observable social phenomena which "invite a teleological explanation;" that, in view of Einstein's innovations about the time concept, it is possible, and perhaps necessary, to think of time as running otherwise than "in a straight line;" in short, that "something that has not yet happened may be an essential condition of something that is about to happen."[3] It seems that the theistic and biological views may after all be reconcilable without violence to their respective principles.

Ethics is a different matter. In his thought-provoking little book, *Evolutionary Theory and Christian Belief*,[4] David Lack shows that, while it is possible to reconcile the existence of the human soul with evolutionary theory (or rather, to *superimpose* the soul on evolutionary theory), no such solution is in sight for the question of Christian ethics. Lack reminds his readers of the futile attempt of the great Darwinist and agnostic T. H. Huxley to fit his own ethics into the brutal exigencies of natural selection, a question over which he broke with Herbert Spencer. Lack refers to "evolutionary ethics" ("We must accept the direction of evolution as good simply because it *is* good according to any realist definition of that concept."—C. H. Waddington, *Science and Ethics*, 1942), and writes:

[1] G. G. Simpson, "The World into which Darwin Led Us," *Science*, Vol. 131, p. 973.

[2] O. Spengler, "The Decline of the West," in *Theories of History*, p. 194, edited by P. Gardiner, Glencoe, 1959.

[3] R. D. MacLeod, "Teleology and the Theory of Human Behavior," *Science*, Vol. 124, p. 177.

[4] London, 1957.

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It seems, to me at least, that such theories have failed to account for all the important points, namely man's possession of moral standards and ethical ideas, the nature of those standards, man's preference for the good, and why, knowing what is good, he so often chooses evil . . . .[5]

He quotes approvingly from H. J. Paton, *The Modern Predicament*, 1955:

If, as seems probable, the scientific point of view is incompatible with freedom . . . then as moral agents we have to maintain that the scientific point of view is not enough . . . it is from the moral point of view that we get the fullest insight into human action.[6]

Lastly, and very significantly, Lack points out that "many other atheists and agnostics reject evolutionary ethics" on grounds that do not differ essentially from those of Christian philosophers.

It seems to me that this concept has not been contested convincingly even by evolutionists, because most of them along with theologians and historians subscribe to a basic fallacy on ethics. It is this: they assume as axiomatic that ethics are eternal and universal. Since the infinite variety of biological forms, including man, is neither universal nor eternal, and since natural selection may favor now this, now that group, there does seem to exist an intrinsic difference.

If, however, we recognize in ethics the same transitoriness, the same imperfect adjustment as in physical properties of living organisms, the contradiction between ethics and natural selection disappears, and it becomes evident that ethics, including those of Christianity, *may* be evolutionary. It is obvious, for instance, that in all too many cases the choice is not between good and evil, but between two or more conflicting ethical imperatives all claiming to be good; and the preference for one rather than the other may very well be decided by adaptive advantage. It is difficult to think of a crime (or "sin") which has not, in one society or another, received ethical sanction, from incest in ancient Egypt to parricide among the Eskimos; and it is usually possible to demonstrate that such ethical sanctions were linked directly to the survival of the individual, clan, or society. And, as the environment changes, such ethical standards may linger on and become vestigial, just like physiological vestigial organs. Advocates of population control might argue, for example, that the moral injunction against contraception is such a vestigial standard, and that the greater survival value has passed from the many offspring to the few.

[5] David Lack, *Evolutionary Theory and Christian Belief*, London, 1957, p. 97.

[6] *Op. cit.*, p. 105.

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But this is not all. Continuing our analogy, we are bound to assume that some ethical phenomena, at least, fall into that category which, in physiological parlance, would be termed pathological. Psychiatry recognizes pathological alterations or accretions in the individual psyche, but pathological ethics, afflicting whole societies, would be much more diffcult to diagnose because there is rarely a reliably "healthy," "normal" standard to serve as comparison.

I have introduced my problem through theism and have dwelled on ethics at some length because, though not immediately concerned with history, it is like the key that unlocks a whole Pandora's box of historical contradictions. For the moral-biological dichotomy serves as the model—and quite possibly as the root—of the assumed dichotomy between history and evolution.[7]

Since, in their search for explanations of history, *i.e.*, human motivations, many philosophers and historians have felt like Paton and Lack that "the fullest insight into human action" is to be gained by explanations other than biological, it was natural to assume that such actions must also be motivated by non-biological explanations. From this it is only a step to deny human evolution altogether. Arnold Toynbee, for example, maintains that there is no significant difference in the psychic make-up of the earliest and present-day homo sapiens, or between different social or ethnic groups.[8] He finds no reason for believing that "within 'historical times,' there has been any progress in the evolution of human nature itself, either physical or spiritual," since the period concerned is "infinitesimally short" in evolutionary terms (a rather illogical argument), and that if there was any kind of progress in historical times it must have been solely "in the improvement of our social heritage."[9]

Addressing himself exclusively to the question of native mental group differences and their historical significance, an American historian has claimed that "no one can say whether color, hair, head shape, or blood type have any relationship to the quality of a man, to his character, or to how he will act in any circumstance," and that such physical differences may be described, catalogued, and that "nothing more can be added," no more meaning attached to them,"[10] and he ends on an ominous note

[7] On the interplay of ethics and biological necessity, and its parallels of free will and determinism, see H. G. Classen, "Etiology of Environmentalism," THE MANKIND QUARTERLY, Vol. II, No. 1, pp. 20-25.

[8] A. Toynbee, *Civilization on Trial,* New York, 1948, p. 255.

[9] *Ibid.*, p. 261.

[10] Boyd C. Shafer, "Men are More Alike," *American Historical Review,* Vol. LVII, p. 600.

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of warning that scholars who persist in stressing such assumed mental differences do so "at their own and mankind's great peril."[11]

Karl Marx, who curiously enough considered himself an adherent of Darwin (mainly, one suspects, because he saw in Darwin a fellow iconoclast and challenger of middle-class morality, and while Darwin still held Lamarckian views), was equally quick to deny evolution in man, who, he said, distinguished himself from animals by *producing* his means of subsistence,[12] so that from then on the history of man is nothing more than change in productive relationship.[13]

It is a curious fact that historians have been encouraged and confirmed in such convictions by outstanding biologists and anthropologists, some of whom seem to have spared no effort to erect impenetrable barriers between physical and psychic development. Thus, R. H. Lowie in 1917 stated that culture (used throughout this discussion in the wide anthropological sense) was a thing "*sui generis*," explainable "only in terms of itself," and not by reference to psychology, racial, or geographical differences.[14] Julian Huxley, while not denying that biological change continues to take place in man, says that, with mankind, "evolution takes on a new character: it becomes primarily a psychosocial process based on the cumulative transmission of experience and its results."[15] As to natural selection, "it still operates, but in quite a subsidiary way, and is no longer the prime agency of change."[16] Alfred Kroeber stated that "no religion, no tool, no idea was ever produced by heredity," *i.e.*, evolution.[17]

Ranged against these tendencies there have been such historians as Gobineau and H. S. Chamberlain, and a few anthropologists who have not fallen under the sway of Boas and his school. Chamberlain maintained that history was not made by individuals but by ethnic groups.[18] And a modern anthropologist, Theodosius Dobzhansky, after duly noting man's success in transforming his own environment to suit his needs, states:

[11] *Ibid*, p. 612.

[12] K. Marx and F. Engels, *The German Ideology*, New York, 1947, p. 7.

[13] *Ibid.*, p. 38.

[14] Quoted in David Bidney, *Theoretical Anthropology*, New York, 1954, p. 57.

[15] *Eugenics Review*, Vol. LII, p. 67.

[16] J. Huxley, *New Bottles for New Wine*, 1957.

[17] Quoted in Paul T. Baker, "The Application of Ecological Theory to Anthropology," *American Anthropologist*, Vol. LXIV, p. 15.

[18] H. S. Chamberlain, *Die Grundlagen des 19. Jahrhunderts*, München, 1907, pp. 8-9.

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> Some strange conclusions are sometimes drawn . . . . One is that human biological evolution has ended and has been replaced by evolution of culture. Another is that all men are uniform in their genetic endowment, at least insofar as the latter conditions the capacity to undergo socialization and acculturation. Another is that man's "intrinsic" intelligence (whatever that may mean) has not changed since the times of the Cro-Magnon, or even of the Java man. Still another is that natural selection no longer operates in modern mankind, since men live in such hopelessly unnatural environments.
>
> All these notions overlook the simple fact that it is precisely because the capacity to create, absorb, and transmit culture is so decisive in the success of man as a species that natural selection works not only to preserve but also to augment this capacity. Human biological and cultural evolutions are not separated in watertight compartments. They are interacting processes.[19]

G. G. Simpson regards culture as "a biological adaptation" which "evolves not distinct from and not in replacement of but in addition to biological evolution."[20]

The solution of the question, then, would seem to consist in a choice between (a) history—or "culture"—as *sui generis*, a new phenomenon essentially divorced from all preceding life processes, and (b) history as a record, and explanation, of biological-psychic selection and adaptation, in other words, history as evolution.

Fortunately, we no longer have to make this choice quite unaided, for others have tried it before us and have smoothed our way.

Taking first the view that history is explainable in its own terms, we see the positivism of Comte succeeded by a widespread disillusionment with enlightenment and rationalism, and a corresponding idealist reaction which held that each historical event, far from being explainable or predictable, is "unique," that history is not "scientific" even in its own framework. Even among those historians who continued to follow rationalist-materialist doctrines, the phenomenal failure of Marxist predictions concerning class warfare, on the one hand, and the setbacks to the (presumably inevitable) spread of "Western" democracy, on the other, have induced sober second thoughts. Starting out with a history conceived as *sui generis*, these thinkers have been forced to conclude that each historical event is, itself, *sui generis*. Wherever they turned, the intellect came up against the intractable facts of brute existence.

[19] T. Dobzhansky, "Evolution at Work," *Science*, Vol. 127, pp. 1097-8.

[20] *Op. cit.*, p. 973.

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No one was more keenly aware of this problem than Henri Bergson. Scoffing at those who, in their exaltation of reason, would "suspend the spirit as high as possible above earth," so that to many it would appear to be a "mirage," he, too, conceded that in life

> each instant is a fresh endowment . . . that the form just come into existence . . . could never have been foreseen—because the causes here, unique in their kind, are part of the effect . . . we cannot think it, in the strict sense of the word, nor express it in terms of pure understanding.[21]

The mind, alas, is not independent of matter: "It cannot pass through matter without settling on it, without adapting itself to it." And again: "Consciousness is distinct from the organism it animates, although it must undergo its vicissitudes."[22] Is there any hope then of escaping from this bondage of the intellect? Yes, there is; and for Bergson it consists not in further emancipation from biology, but in an "intuitive" quest for the quiet pulsebeat of "the great river of life" which unites "all organized beings, from the humblest to the highest, from the first origins of life to the time in which we are. . . ."[23]

Curiously, a roughly parallel skepticism as to generalization and predictability has developed among some of those who have attempted to view the progress of life through the medium of evolutionary theory. Evolution itself, which at first had seemed as solidly scientific as mathematics, turned out to be, in the last resort, unexplainable, not only as a whole, but in each of its phases. Even if, by ingenuity and skill nearly miraculous, we should succeed in reproducing in a laboratory all the types of organisms now extant, thereby gaining a sort of straight cause-and-effect explanation,

> this triumph or miracle of causal explanation would not necessarily answer the question how *historically* some given form of life first arose, or how *historically* it came to undergo this or that change.[24]

There is, in fact, no essential difference between causality—or rather our ability to apprehend causality—in evolution and in history:

> the "characteristically genetical explanation," as exemplified in the embryological or phylogenetic explanation, functions

[21] H. Bergson, *Creative Evolution*, translated by A. Mitchell, London, 1913, p. 172.

[22] *Ibid.*, pp. 284-5.

[23] *Ibid.*, p. 285.

[24] W. G. Gallie, "Explanations in History and the Genetic Sciences," *Theories of History*, edited by P. Gardiner, Glencoe, 1959, p. 389.

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> in a fashion that is logically parallel to that of the characteristically historical explanations.[25]

And, conversely:

> Characteristically historical explanations can be described in the first instance as such explanations of the deeds of men (individuals, groups, nations, etc.) as conform to the logical pattern and evidential conditions which define characteristically genetic explanations.[26]

The deductions of this biologically minded philosopher are reminiscent of the earlier deductions of an historically minded biologist of different background. Friedrich Keiter, criticizing the onesidedness of both Gobineau and Spengler, one of whom had overemphasized race, the other spirit, says that the two forces are "closely intertwined" and that the "cultural-biological view must do equal justice to the laws of both."[27] If Bergson sees consciousness conditioned by the laws of the body it animates, Keiter sees racial, ethnic forces fulfilling themselves historically in accordance with "the laws of the spirit, which are identical with the laws of being and becoming."[28]

Is there not a distant meeting of minds between the Jewish-French philosopher and the nationalistic German anthropologist?

And where does all this leave us who seek not only to understand our past but perhaps to extract from it a glimpse of the future, however fleeting, and a guide for our conduct, however vague?

Perhaps on some distant day the human mind will be able to encompass all causes, back to Aristotle's "unmoved mover," and predict with scientific accuracy future events, though I, myself, doubt this; among other things, the very act of predicting immediately becomes a cause in itself. In the meantime, we must confine ourselves to dealing *not with certainties but with possibilities and probabilities.* To do this, we must deny ourselves the luxury of absolutes, no matter how tempting, how comforting—absolute ethics, absolute reason, absolute evolutionism.

For what it may be worth, history is in fact evaluated, and predictions are made and acted upon every day, by soldiers, diplomats, politicians, investors, and not always without success. Historians and anthropologists should be able at least to do as well—or perhaps even better.

[25] *Ibid.*, p. 390.

[26] *Ibid.*, p. 394.

[27] F. Keiter, *Rasse und Kultur*, Stuttgart, 1940, Vol. III, p.8.

[28] *Ibid.*, p. 42.

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PERSONNEL SELECTION TESTS AND NON-LITERATE PEOPLES

By A. JAMES GREGOR and ANGUS McPHERSON

This article constitutes a brief preliminary report on some of the results obtained from field work undertaken among the Australian aborigines under the direction of Professor Emeritus S. D. Porteus.[1] The actual work was administered during the months of June, July and August, 1962, and although all the data has not yet been processed some significant results have been obtained. This account will limit itself to those findings of a high order of significance, correlating the results obtained from the administration of the Porteus Maze Test with those results obtained with the Gestalt Continuation Test (Form A).[2]

The problem of personnel selection among illiterate populations is one which is becoming of increasing urgency. Increasing industrialization has made necessary the involvement of hitherto backward areas of the world in the complex of modern enterprise. Often the populations of such regions live at an incredibly low level of educational and technological sophistication. Yet some method must be developed for the assessment of their mechanical, non-mechanical and supervisory abilities if much essential potential is not to be wasted and capital investment jeopardized. Innocent of education, these subjects present enormous difficulties to the industrial psychologist attempting to assess such aptitudes.

Field work in Central Australia afforded the opportunity of working with peripheral peoples of markedly inferior material culture and academic education. The subjects were members of the Pintubi and Wailbri tribes, among the most underdeveloped of the Aborigines. The problem was to attempt to assess latent occupational fitness by virtue of standardized non-verbal pencil

[1] Prepared with the assistance of a generous grant from the Human Genetics Fund and with the permission of the Welfare Department of the Northern Territory, Australia; the University of Adelaide sponsored the project and was host to the senior author during his sojourn in Australia. The authors alone are responsible for the findings, interpretations and recommendations contained in the following account.

[2] H. Hector, "Results from a Simple Gestalt Continuation Test Applied to Illiterate Black Mineworkers," *Journal of the National Institute for Personnel Research*, Vol. VIII, 1960, pp. 145-147; I. Tekane, "A New and Objective Scoring Method for the Gestalt Continuation Test," *Ibid.*, Vol. VIII, 1960, pp. 148-150.

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and paper tests simple enough to be administered by mime. For this purpose, South African psychologists have devised a series of simple tests for personnel selection, vocational and educational guidance. These tests present far fewer methodological problems than the tests purportedly designed to apprize the innate potentialities of the race which the subjects represent.[3] In effect, the National Institute of Personnel Research, working with illiterate Negro subjects, devised tests (General Adaptability Test Battery)[4] which could be administered by mime or by means of silent cinefilm, involving an all purpose battery including a series of four specially constructed formboards; adaptations of the Cube Construction, Kohs Blocks and Wiggly Blocks Tests; two sorting tests, one involving 16 different combinations of letters and digits stamped on brass discs; a mechanical assembly test; a mechanical pegboard; and an associative learning test. A buffer test was administered in anticipation of the battery in which nuts had to be turned on bolts of various sizes. The entire apparatus was designed for mass production and to be inexpensive yet durable.[5] In applying the test to a large number of testees as a screening device in the South African gold mining industry, to distinguish mechanical operative, mechanical constructive and non-mechanical groups, it was found that only a battery of four tests was necessary. In the mechanical groups, those with previous mining experience were given leaderless group tests to select candidates for training as boss boys—gang overseers.

The results of a significant number of validation studies revealed that training wastage for boss boys was reduced from 17% for current selection methods to 3%, the estimated wastage for chance selection being 36%. Equally signficant validation has been forthcoming in all areas of boss boy training—a critical area in job training selection.[6] The tests have been employed effectively in the mining industry in the Republic of South Africa, serving at least 28 mines. They have been introduced into the copper belt of Northern Rhodesia, Uganda and a gold mine in Ghana. As a measure of intelligence in the sense of general

[3] S. Biesheuvel, "The Study of African Ability," *African Studies*, Vol. XI, Nos. 2 and 3, 1952, pp. 45-58, pp. 105-117; "The Nation's Intelligence and its Measurement," *South African Journal of Science*, Vol. XL, Nos. 3 and 4, 1952, pp. 120-138; *Research into the Occupational Fitness of Africans in the Union of South Africa*, Inter-Africa Labour Institute, 1957.

[4] S. Biesheuvel, "Personnel Selection Tests for Africans," *South African Journal of Science*, Vol. IL, No. 1, 1952, pp. 3-12.

[5] S. Biesheuvel, "The Measurement of Occupational Aptitudes in a Multi-Racial Society," *Occupational Psychology*, Vol. XXVIII, 1954, pp. 189-196.

[6] S. Biesheuvel, "The Measurement of Occupational Aptitudes . . . ;" *Research into the Occupational Fitness of Africans* . . .

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industrial fitness the battery was found to be valid. Subsequently the Gestalt Continuation Test (Form A) was devised, in which the testee was faced with the problem of continuing a select pattern on a page containing two straight lines formed by regularly spaced dots (Fig. 1). A select pattern is shown to the testee (*i.e.*, Fig. 2); the tester, using a soft pencil, traces the given part of the pattern and continues this action, without putting the pencil

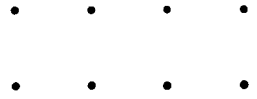

Fig. 1

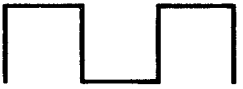

Fig. 2

to paper, for one further unit of the pattern to the right, into the incomplete part of the test item. The testee observes how the pattern is traced and then is directed to trace it himself. The test patterns to be executed present themselves in four variations of differing complexity. A scoring procedure was devised which permitted objective scoring. This simple pencil and paper test, administered to illiterate Negro workers, evinced what the psychologists of the N.I.P.R. considered a significant correlation of ·48, significant at the 1% level, with the scores delivered by the Battery's total score.[7]

The Gestalt Continuation Test, as devised by Hector, traffics on the assumption that the ability to trace sequences of patterns in accordance with a prescribed plan represents an index of the individual's adaptability, a factor of general intelligence. The results, the presumed factor of intelligence assessed, suggested that a possible correlation existed between the Gestalt Continuation and Porteus Maze Tests.

In 1952 Jensen[8] (then Lt. Colonel) was, in the course of his military duties, responsible for the selection of candidates for basic air training at Lackland Air Force Base, San Antonio, Texas. In an effort to salvage unassessed potential he had 1,000 male basic airmen, subject to discharge for failing to meet the minimal mental standards for retention as determined by the Airman Cluster Battery (AC-1B) and the Air Force Qualification Test (AFQT), retested using the Porteus Maze Test. The Porteus Maze was selected partly because it had proved a significant index to

[7] H. Hector, *op. cit.*

[8] M. B. Jensen, "The 'Low Level' Airman in Retesting and Basic Training: A Sociopsychological Study," *Journal of Social Psychology,* Vol. LV, 1961, pp. 177-190.

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industrial efficiency (job-fitness);[9] individuals in the industrial situation scoring high on the Maze gave qualitative evidence of power to plan ahead, to accomplish tasks with precision and to adapt readily to increasingly complex tasks.[10]

Significantly, in Jensen's study, the failure on the academically orientated groups was six times as high for Negroes as for Whites

Dr Gregor administering the Porteus Maze Test
at Yuendumu, Central Australia

(57·8 as against 10·0 per 1,000), approximating Fick's[11] conclusions with respect to the unsuitability of South African Negroes for complex industrial or training occupations. In the case of Jensen's study, as in the case of the experience of the National Institute for Personnel Research, the less academically biased tests, the Porteus Maze in the former and the G.A.T.B. and the Gestalt Continuation Test in the latter, revealed latent trainability in a group educationally disadvantaged and/or genetically distinct. In Jensen's study 96·1% of the retested airmen (accepted

[9] S. D. Porteus, *The Maze Test and Clinical Psychology*, Pacific, Palo Alto, 1959, pp. 26 f., 91.

[10] M. B. Jensen, "Basic Airmen Who Fail to Meet Minimum Mental Requirements in the Air Force," *Lackland Air Force Base Report*, November 1952.

[11] M. L. Fick, *The Educability of the South African Native*, South African Council for Educational and Social Research, Pretoria, 1939.

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in large part because of their relatively high score on the Maze) were considered satisfactory enough for reassignment at the end of basic training. Most of the men in the study situation, classified as "low level" personnel by academically orientated group test, were by and large from distinct sub-cultural groups, a disproportionate number from the Negro sub-culture—55% of the failures on the group test were Negroes—and a significant proportion from the South and Deep South where candidates suffered serious impairments educationally. As a group the "low level" airmen all scored below 90 IQ on the AFQT yet averaged 112 T(est) Q(uotient) on the Maze (511 testees scored below 70 IQ on the army group tests yet averaged 104 TQ on the Porteus Maze).[12]

The discrepancy in estimated rate of survival seems obviously the consequence of poor assessment of the nature of the demands made upon the trainee. The basic training to which the trainees were to be subjected made few demands on academic skills and aptitudes.

What is here suggested is that intelligence is not a single general factor tested by academically orientated tests[13] but rather that intellectual capacity involves a number of primary mental abilities represented by factors whose combination ratio may vary from individual to individual and group to group.[14] These may be correlated and a general factor of mental ability may manifest itself as derived, but it is not clear which primary mental abilities should be combined and in what ratio to give the best diagnostic estimate.[15] The suggestion is that the concept of intelligence must be treated not only quantitatively but qualitatively as well.[16]

The Gestalt Continuation Test, as devised by Hector, and the Porteus Maze Test are pencil and paper tests which seem to afford some indication of the individual's trainability. Both have been validated in some measure in successful job-candidate selection; both seem to measure an essential component of general, but not necessarily academic, intelligence. Our findings have

[12] S. D. Porteus, *Il test dei libirinti, recenti progressi,* Organizzazioni speciali, Florence, 1955, p. 16.

[13] S. Biesheuvel, "Psychological Tests and their Application to Non-European Peoples," *Yearbook of Education,* Evans, London, 1949, pp. 87-126.

[14] L. L. Thurstone, *The Vectors of Mind,* Chicago University Press, Chicago, 1935; "Primary Mental Abilities," *Psychometric Monographs,* I, 1938.

[15] L. L. Thurstone, *Multiple Factor Analysis,* Chicago University Press, Chicago, 1947.

[16] C. Gini, "Review of the *Testing of Negro Intelligence,*" *American Journal of Psychiatry,* Vol. 117, No. 10, 1961, pp. 954-956.

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established that there is, in actual fact, a significant correlation coefficient of ·73 between their respective test results.[17]

The subjects were forty adult male Aborigines, from the ages of twenty to forty-five, located at Yuendumu and Papunya settlements. Some had been subjected to sporadic education at the mission (and subsequently Welfare) settlement at Yuendumu, but none were literate in any meaningful sense. Six could be said to count (at least to 100), six could count to 10, four could count to 8, half could write their own Christian names, none could read.

The tests were administered either on the settlement grounds, on a table provided by the staff, or *in situ*, in the native *wurlies* on a piece of plywood which the senior author transported there for that purpose. The Maze Test, the primary research tool, in three batteries, the Vineland Revision, the Extension and the Supplement[18] was administered in total-test time periods of from sixty-five to one hundred and eighty minutes. A rest period was introduced between each test battery. In no case did the individual subject evince signs of fatigue or lack of interest. The Maze Test has, on a number of occasions, met the challenge of motivation.[19] In this instance, once the practice instructions had been conveyed by mime and example, the subjects gave themselves over to the test with undivided interest, so much so that the sound of a passing aircraft—otherwise the source of fascination—aroused no interest whatsoever. The Maze Test was administered in full accordance with the established test procedures. Their administration was followed by administration of of the G.C.T. One modification in the administration of the latter was found necessary. When the tester traced the printed pattern over the page without touching pencil to paper it was found that some of the first subjects repeated the performance, *i.e.*, not touching pencil to paper. As a consequence, the administrator carried the test pattern one unit into the right actually fashioning one section. "Insight" was immediately evident. The task was then taken up with full comprehension of what was expected. In effect this afforded the testee a bonus but obviated what

[17] The scores of one subject were not used for this correlation as he only reluctantly submitted to testing. His disposition was characterized in the test records as "sullen," and it was impossible to establish rapport. Consequently, his row score (Porteus Maze) deviation was significant beyond the ·05 level and his column score (Gestalt Continuation) deviation just short of significance at the ·05 level. With the inclusion of his scores, the correlation between the Maze and the Gestalt is reduced to ·63.

[18] *Cf.* S. D. Porteus, *The Maze Test and Clinical Psychology,* chapter viii.

[19] *Cf.* S. D. Porteus, *The Psychology of a Primitive People: A Study of the Australian Aborigine,* Arnold, London, 1931, pp. 301 ff.; *Primitive Intelligence and Environment,* Macmillan, New York, 1937, pp. 114 f.

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seemed to be a serious breach in communication and should not, if the analysis is correct, bias the significant correlation established. No such alteration proved necessary for the Maze since the practice exercise convinced the tester that the subject fully comprehended the task.

Since both tests have had some success in trainee selection, and our research with a small sample of primitive subjects indicates a correlation of ·73, there seems to be some reason to believe that they are testing, at least in part, something of the same order. That this is, in fact, the case can only be determined by further empirical studies, ideally validating the tests independently against some objective index of trainability. Whether such a correlation would obtain with more sophisticated groups seems doubtful.

In the administration of the Porteus Maze the test time of 65 to 180 minutes delivers a relatively sensitive score, but should time or circumstance not permit the execution of the entire three form battery, the Vineland Revision correlates with the total battery average at the ·91 level.[20] Whether the abbreviated form of the Maze would be adequate would be determined by and large by the purpose to which the scores would ultimately be put.

The Gestalt Continuation Test, in its turn, is an eminently simple pencil and paper test administered in a test time of five minutes and might be serviceable in the gross selection of trainee candidates. This could only be determined by more careful empirical validation, by considerations of purpose, time and circumstance under the direction of a trained industrial psychologist. Results obtained on the G.C.T. from the sample of Aborigines seem to indicate that the test is impaired by inadequacies in scope and inappropriateness in the configurations of continuations selected, and in the scoring method now being used—at least, again, in regard to its application to such a group as that herein considered. The marginal distribution shows a strong tendency toward bimodality which, in part, is a consequence of four factors: (1) the failure of scores on individual items to sort out over the possible range; (2) a very high negative correlation between certain items; (3) a bonus system of scoring which aggravates the clustering of scores by selectively introducing discontinuities into the score continuum; (4) systematic errors in pattern continuations stemming from the similarities of patterns presented on the test and, perhaps, abetted by the "setting" of early patterns because of a larger number of completions per pattern than are necessary to establish the subject's ability (*i.e.*,

[20] $\overline{RES} = \cdot 89R + 1 \cdot 55$; standard error of estimate of 1·30. This refers to quantitative scores: a similar study of the qualitative scores has not yet been completed, but information on the relevance and information content of qualitative scores in such groups is currently under way by S. D. Porteus.

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when confronted with Fig. 3 after having worked with Fig. 4, there is a strong tendency for the subject to revert to the earlier pattern). While obviously not disabling the test, these novelties, if they represent extraneous "contaminations," will so long as their effects remain undetermined and/or uncompensated for, serve only unnecessarily to reduce its sensitivity.

Fig. 3

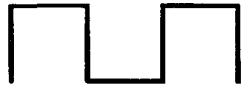

Fig. 4

There are a host of other problems attending the use of such tests with peripheral peoples, both of a theoretical and practical nature, which cannot be treated within the limited compass of this preliminary account.[21] As long as these problems are unresolved there is some doubt whether the specific results obtained from this aboriginal group may be viewed as predictive of those apt to be obtained with others. The evidence does indicate, however, that pencil and paper tests may conceivably be used in the personnel selection requisite to the needs of basic industrial training which will, for at least the immediate future, constitute the principal task confronting those charged with the uplifting of peripheral peoples.

[21] Most of the field data to date, gathered primarily from the testing of Africans, has remained unpublished; however, we anticipate having a representative sample of it for study and comparative evaluation with our own for inclusion in analysis now being made in which the stated problems and curiosities are considered at greater length and suggestions are made for their resolution or rectification.

Obituary

Professor LIDIO CIPRIANI died in his native Florence at the age of seventy on the 8th of October 1962. A Doctor of Science of the University of Florence, he was for some time Director of the Istituto e Museo Nazionale di Antropologia in the same University, and won the International Broca Prize of Paris for Anthropology. Up to 1946 he led ten scientific expeditions in Africa as well as others in Europe and in Asia, and from 1949 to 1954 was active in South-West and insular Asia, particularly in Assam as far as the Tibetan border, as well as in the Andaman and Nicobar Islands.

Author of some 300 publications on anthropology, Professor Cipriani carried out original experimental research into the parapsychology of animals and primitive peoples, summarising his forty years of acute observations on that subject in different continents in a fundamental work of 536 pages, *The Unknown Life of Men and Animals,* published in Milan in 1952.

His loss to anthropology, ethnology and human and animal psychology will be deeply felt.

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THE SIGNIFICANCE OF THE OVERLAPPING CLASS*

By J. D. J. HOFMEYR

When two populations are compared with respect to the relative frequency distributions of traits of a quantitative nature, considerable emphasis is placed on the degree of overlapping. The greater the overlapping the greater their similarity. Individuals occurring in the overlapping class cannot be classified with certainty as being a member of the one or the other population. These facts are frequently over-emphasised and taken as sufficient proof that racial differences are of such minor importance that they can be ignored.

However, it must have occurred to the serious investigator that, within the overlapping class, a certain amount of bias favours the population with the lowest average. This fact may be illustrated by a simple example.

As is well known, Johannsen developed the pure line concept during the first decade of this century, after conducting intensive investigations with beans. One of the traits studied was size of bean seed. The frequency distributions of two pure lines with respect to bean size, as expressed in centigrams, are illustrated in the accompanying figure. Pure line 2 had a mean weight of 55 cgms and pure line 15 a mean weight of 45 cgms. Although there was a significant difference in their mean weights, there was considerable overlapping in the range of bean sizes of these two populations (see figure). Since we are dealing with pure lines, the genetic variance within each population is zero, and hence the source of the observed variability in each case is entirely environmental. For example, amongst other things, the relative position of the beans in the pods has an effect on bean size.

It is seen that the larger portion of the beans of pure line 2 occurring in the overlapping class are actually below its mean weight of 55 cgms, whereas the larger portion of the beans of pure line 15 occurring in this class are above its mean weight of 45 cgms. It follows, therefore, that the beans of pure line 15 occurring in the overlapping class were benefited considerably by a favourable environment, which was not the case with pure line 2.

*Part of the Presidential Address to the Second Congress of the South African Genetic Society, held at Pretoria, South Africa, 1st to 4th October 1962.

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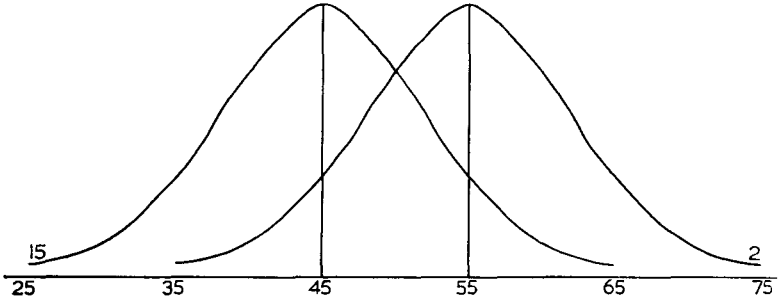
Hence, their apparent similarity in the overlapping class was not the result of the reaction to a similar environment, but, on the contrary, to a dissimilar environment. A similar environment, for example the same relative position in the pod, would inevitably result in inequality in bean sizes. It is to be expected that if optimum conditions are provided for the realisation of



Frequency distributions of bean seed sizes (expressed in centigrams) of two pure lines of beans: pure line 15 (mean weight 45 cgms), and pure line 2 (mean weight 55 cgms)

their respective potentialities, differences would be expressed strongly. On the other hand two populations may show a closely similar performance when they are exposed to a distinctly unfavourable environment since this would prevent the full expression of their respective innate potentialities.

The same fundamentals are applicable to human populations, but in addition genic heterogeneity must also be considered. Hence genic and environmental components are jointly responsible for the variance observed. Following the discussion in the case of the comparison of pure lines of beans, it must be concluded that, from the environmental point of view, a bias favouring the population with the lower average must be considered. With respect to the genic component it is seen readily that the better portion of the population with the lower average overlaps the poorer portion of the population with the higher average.

In the light of these considerations the importance attributed to overlapping as evidence of the similarity of two populations loses much of its significance. It follows that when a comparison is made between two populations it is imperative that it be made between parallel groups—those below their respective means; between the means as such, and between those above their respective means. Finer distinctions could thus be made and bias could be reduced to a minimum.

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THE SECOND CONGRESS OF THE SOUTH AFRICAN GENETIC SOCIETY

By H. W. HITZEROTH

For the second time since its foundation, the South African Genetic Society met from the 1st to the 4th of October 1962 under the chairmanship of Professor J. D. J. Hofmeyr and was officially opened by the Rector of the University of Pretoria, Professor C. H. Rautenbach.

In his presidential address Professor Hofmeyr elucidated the subject of the main theme of this Congress as follows:

> At the previous Congress of the South African Genetic Society held in Pretoria during July 1958, the establishment of an Anthropogenetic Institute was proposed. Preliminary work towards that ideal has been done, but the objective is still far from realisation. However, considerably more interest is shown with respect to different aspects of human genetics and related aspects during this session as is evidenced by a considerable increase in the number of papers read. In order to stimulate interest in this field, leaders in human genetics, anthropology, ethnology and ethno-psychology were invited to attend this Congress, namely: Professor R. Ruggles Gates, F.R.S., an eminent authority on human and racial genetics; Professor H. E. Garret, Professor Emeritus of Psychology of Columbia University, New York, and Dr Gayre of Gayre, formerly Professor of Anthropology, University of Saugor, India. Professor Ruggles Gates accepted our invitation but passed away suddenly on the 12th of August due to a heart attack. His passing has come as an irreparable loss to our Congress, at which he was due to deliver several lectures. Professor Garrett was unfortunately unable to obtain the necessary leave. Fortunately, however, Professor Gayre of Gayre has been able to attend and to deliver several lectures.[1]
>
> Besides the usual investigations on human genetics, the study of racial genetics should receive more serious consideration. A multi-racial country like ours provides excellent opportunities for such studies, which may serve to clear up misconceptions based on false premises.

[1] These lectures included one on heraldry and genealogy, a subject on which he is a recognised authority. This was of particular interest to us in view of the recent Heraldry Act which will establish national archives of the descents and relationships of many important South African families.

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Studies by several workers have been effective in indicating measurable differences in several traits between the different ethnic groups of the Bantu; for example, differences in blood group frequencies, facial features, skull types, skin colour, etc. Such studies should yield more fruitful results if concentrated rather on the tribes as the unit of comparison, since tribal units would be expected to be more homogeneous than ethnic groups or sub-groups. The first cousin priority marriages in vogue amongst the Sotho ethnic sub-groups, and the fact that such marriages are prohibited among the Nguni tribes, provide interesting opportunities for comparison from the genetic standpoint, which may in turn reveal incipient race formation.

Unfortunately the scientist does not feel free to conduct investigations on racial genetics, since, nowadays, the mere mention of the word "race" is regarded as sufficient proof to brand him as a racialist. No wonder that geneticists tend to avoid this very important field of research, and concentrate rather on more "neutral" fields.

On behalf of the South African Genetic Society, Professor Gayre of Gayre at the official opening of the Congress spoke a few warm and appreciative words in memory of Professor Gates. He stressed the devotion of this distinguished scientist to the human genetic problems facing our time. He then gave an outline of the variety of scientific fields towards which Professor Gates had so richly contributed, and he finally ended his address with the words: "We have all lost an active scientist who gave his time to labouring in the fields of inheritance, whose work has made a major contribution to our studies, and whose memory will be long remembered through his books and writings."

Having stressed the determination to penetrate into subjects thus far removed as *terra non grata*, the first paper to be read, "A Rational System of Ethnological Classification" by Professor Gayre of Gayre, consequently struck right at the root of the very subject. By way of introductory remarks he defined the term "ethnolgy" as the comparative study of races and peoples on a physical as well as a sociological basis. A precise definition of the classification to be used for the material under study was therefore necessary; the term "race" although often misused has a precise biological meaning, namely a group of animals or people of common descent. Another important grouping is that often referred to as "nation" or "people." For this confusing terminology Professor Gayre of Gayre coins the new terms *unigen* or *ethnomonad* for cases where by isolation and/or selection over a sufficiently long period of time a relatively uniform type has evolved, and *diversigen* for cases of new, highly heterogeneous

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Second Congress of the South African Genetic Society

PRETORIA 1962

H. van Elden, B. Eisenberg, H. Liebenberg, J. H. Louw, C. F. Roux, L. J. Grobler, W. J. van der Walt, H. W. Hitzeroth, Dr B. Stead, H. Fechter, K. E. J. Daire, P. M. Nel, Prof. Maré

Dr Heusler, L. C. C. Liebenberg, Mrs J. E. O. Geerthsen, A. Lupton, Dr K. T. Schneider, T. G. la G. Joubert, Dr S. Rehm, Prof. D. G. Haylett, E. P. Evans, D. C. Naude, W. J. Stillwell

A. W. Kreutzer, Dr Käthy Brix, Dr Nancy van Schaik, Dr I. F. Anderson, Prof. L. A. Hurst, Dr R. Gayre, Prof. J. D. J. Hofmeyr, President

Dr D. J. Nolte, Vice-President Dr J. H. Hofmeyr, Secretary J. M. P. Geerthsen, P. H. C. du Plessis, Dr P. J. Gildenhuys, Prof. P. C. J. Oberholzer

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groups of no particular ethnological character. Professor Gayre of Gayre therefore proposes the following classification:

PROPOSED CLASSIFICATION OF HUMAN GROUPINGS

DIVISIONS	EXAMPLES
I. The primary group which is that of a *species* or *stock*.	The Austro-Caucasoids.
Ia. Sub-species.	1. Caucasoids. 2. Australoids.
II. Major varieties or branches of the stock.	1. The tall Caucasoids. 2. The short Caucasoids.
III. Races of the varieties of the stock.	1. Atlantic—tall Caucasoids. 2. Nordic—tall Caucasoids. 3. Mediterranean—short Caucasoids.
IV. Sub-races, *i.e.*, major branches of a race.	The Desertland or Eastern branch of the Mediterraneans.
V. Racial-breeds, *i.e.*, stable crossbreds reproducing as races, usually called races by other writers.	1. The Armenoids. 2. The Dinarics. 3. The Alpines. 4. The East Baltics. 5. The Ethiopics and Hamitics.
VI. Ethnic units (*Unigens* or *Ethnomonads*), *i.e.*, partially stabilised, inbred, old national or other groups.	1. The Jews. 2. The Norwegians. 3. The Swedes. 4. The Irish and Scots. 5. The English and Spanish.
VII. Heterogeneous units (*Diversigens*), *i.e.*, new, interbreeding, unstable units.	Many nations of the new world, and some of the old world.

With this paper as a starting point, Professor Gayre of Gayre continued his exposition in a public lecture, "The Speciation of Mankind." In connection with the definition of a species, he argued that, as fertile progeny of many well authenticated, interspecific and even intergenetic crosses have been found, a good case could be made for the use of the term "species" for the major stocks of man, especially in view of the concept of speciation, which mainly implies the decrease of gene exchanges under normal conditions. An additional justification of the term "species" in the case of man would follow from the polygenic origin of man. Professor Gayre of Gayre then turned to the arguments refuting the monogenic origin of modern man and showed that a mainly trigenic origin agrees well with the known facts of the anthropo-geographical distribution of the major

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stocks of mankind. He stressed that this has no bearing on the type of origin of the hominoids.[2]

A further public lecture given by Professor Gayre of Gayre, "The Caste System of India," may not be directly related to his previous lectures; nevertheless it proved to be a very logical consequence and a practical application of the ideas discussed on the previous occasions. In general, the castes present in the Indian population are primarily composed of Caucasoids, with some Mongoloid, Negroid and Australoid infusions. However, when studying and comparing on an inter-caste level, most striking racial differences are revealed. From these studies it was found that the upper three classes (*i.e.*, Priest caste, Soldier caste, and Yeomanry) are mainly of Caucasoid origin and consequently exhibit various typical Mediterranean and Nordic characteristics. On the other hand, the lowest two classes (*i.e.*, the Sudra caste and the Outcastes, or "noseless ones" as they are called in ancient Hindu literature) have descended from a racially different origin and, among other characteristics, are darker skinned than other castes. This caste system finds an interesting analogue in the presence of rudimentary caste systems found in ancient Nordic tribes.

Professor Gayre of Gayre continued by pointing out that this caste system, though not absolutely impervious to racial infiltration, has nevertheless proved to be a very effective segregating barrier. In the meantime the impact of the environment, physical as well as cultural, acting through natural selection, has altered many of the typically northern racial features. Furthermore, through a strict specialisation of occupation, which is partly reflected by the names of the castes, an effective artificial selection was at work, ultimately leading to profound differences in genetic potentialities.

In essence therefore, the caste system was based on racial differences on which were superimposed the strong differential selection effects of occupational specialisation associated with the system. These findings therefore clearly contradict the views presented by many prominent scientists who maintain that the caste system of India is neither founded on basic genetic differences in ability and special aptitudes, nor represents a very radical form of racial segregation.

Two important and very interesting contributions to one of the many scientific aspects of genetics were made by Professor L. A. Hurst, of the Department of Psychiatry, University of Witwatersrand, and Head of the Clinical Genetics Unit, Johannesburg,

[2] Nor does it exclude the possibility of an original single origin for all—although that has to be proved, and in any case it was at a remote period of time since the three basic stocks are very old and long-established.

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and Dr I. F. Anderson, of the Clinical Genetics Unit, Johannesburg. In his lecture, "Problems in the Genetics of Epilepsy," Professor Hurst stressed the problem of assessing and defining epilepsy, and subsequently introduced the two theories of its genetic basis as proposed by two scientific schools of thought. Earlier work seemed to prove convincingly that epilepsy was caused by a fully penetrant dominant gene. Later evidence, however, seemed to contradict these findings by suggesting that a monohybrid gene action was present in only one per cent of all cases. These contradicting results obviously called for more experimental research, as a consequence of which Professor Hurst launched an investigation into the mode of inheritance of epilepsy. The newly accumulated data seemed to confirm the earlier work by disclosing that it was inherited by a dominant gene with irregular penetrance. The latest contribution to this field came from Metrakos, who most elegantly and convincingly showed that epilepsy was in fact due to a dominant gene with maximum penetrance between the ages of fourteen and sixteen years. In conclusion, Professor Hurst dealt with the eugenic implications which would follow from this perception.

In his paper, "Genetic Prognosis," Dr Anderson referred to the significance of genetics in the field of medicine and its implication for human evolution. Dealing wth the subject of counselling, Dr Anderson pointed out that the modern concept was not that of an inactive advisor, but that a counsellor reaches a new status of active moderator. Corner-stones around which genetic counselling should hinge were: diagnosis, the family tree, and knowledge of the pertinent genetic literature.

In a very lucid discussion of these themes, Dr Anderson illustrated what the contribution of each should be, and the important impact they would have on genetic counselling. He pointed out the gloomy and materialistic future the present trend of eugenics would ultimately lead to, while on the other hand this dilemma could be avoided by a precise knowledge of the gene action, coding, and so on, which may also eventually enable the correction of a single undesired gene in the fertilized ovum.

There followed two short notes, "Polydactyly in a South African Family" by Dr Nancy van Schaik, and "Chondrodystrophic Dwarfism in a Bantu Family" by Professor J. D. J. Hofmeyr. Dr van Schaik traced a family exhibiting Polydactyly, in the form of a rudimentary sixth finger adjacent to the little finger, over five generations. Her findings showed that an autosomal dominant gene with good penetrance was resposible for this characteristic.

In his paper, Professor Hofmeyr traced the history of a family exhibiting Chondrodystrophic Dwarfism. His genetic evidence

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seemed to coincide with the presently accepted knowledge that a fully dominant autosomal gene was concerned. It was interesting to note from his paper that the physical anomaly had no bearing on the social status of the patient. On the contrary, he was held in high esteem by members of his tribe and even ranked among the privileged class of those possessing two or more wives, having five, all of whom were normal.

A preliminary report on the brachycephaly of Central Europe and especially Southern Germany was given by H. W. Hitzeroth. A sample of Alemanni dating to the period 550 to 750 A.D. had been excavated at Schretzheim, Germany, over the past few decades and had been studied morphologically. Highly significant differences in the cranial length and width were found to exist between the Alemanni and the Württemberger living in those areas today. Various theories to account for this repeatedly observed change in morphology, published by different authors, were examined and rejected in the light of these new findings.

Differences in the pattern of variances and highly significant simultaneous changes in the corresponding morphological characteristics were found between the features of the Alemanni males and females, and especially between those of the Alemanni and Württemberger. These findings led to the conclusion that natural selection was probably the most important factor responsible for the above mentioned phenomenon.

Judging by the papers presented at the Genetic Congress it is clear that the interest in human genetics ranged over a wide field of subjects. This observation, that the ideas and work on the subject have not yet condensed around specific and outstanding problems, is symptomatic of newly arisen subjects and of the eagerness with which their study is pursued. It can very well be anticipated, as the studies in this field become increasingly established in South Africa, that certain central themes will emerge and become more emphasised than others.

Additional papers on plant breeding, cytology, animal breeding, genetics of micro-organisms and population genetics were also read at the Congress.

Obituary

It is with deep regret that we record the death of Sir CHARLES DARWIN on the 21st December 1962. Our readers will recall the important articles on world population which this noted scientist wrote for THE MANKIND QUARTERLY. His death is a great loss to the scientific world.

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Psychical Traits in Northern Europe and the Origins of Democracy

By HANS BURKHARDT

TRANSLATED FROM THE GERMAN BY H. GEORGE CLASSEN

Democratic forms of living cannot, of course, be traced directly to a certain racial type. Modern anthropology refrains from such a simplification. Furthermore, in every part of the world and in every age, weak or strong impulses tending toward a democratic mentality can be pointed out. Whether such impulses are capable of development will always depend on the manner in which they fit into the cultural pattern typical for certain cultural spheres. They assume definite shape only in a favorable *fluïdum*, in a field of force wherein various factors are acting in conjunction—landscape, the nature of the people, all the things which may be termed *genius loci*, history, and social and spiritual interactions. It is just as wrong, however, to neglect the biological foundations that help to give rise to human differences and, consequently, cultural differences, as it is to underrate the importance of other, not necessarily indigenous, dynamic forces which give a culture its character. Quite properly the ancient world and Christianity are regarded as important roots of Western culture. But it is erroneous to forget entirely another, a third root, reaching far back into the prehistory of the old European peoples. The mentality of these peoples shows certain traits from the earliest times, which are demonstrated in later history. This mentality is imbued with traditions much older than the classical world and Christianity, and, through its deepest roots, it is, of course, linked with the racially conditioned type. We must admit that it is difficult to provide definite evidence for this assertion; even more difficult, however, would it be to find evidence to the contrary. All racial-psychological investigations require a good deal of critical reserve. However, a true core will become clearly discernible once we attempt to view larger relationships.

It will be easiest to avoid the oft-cited danger of romanticizing or generalizing tendencies if we look for specific components and variants of democratic forms of life. Once we become aware that there are many avenues leading to such forms of life we shall never attempt to ascribe to any race a monopoly in this regard. We may certainly start out from the proposition that

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everywhere in primitive societies there is much latitude for certain forms of casually regulated human association. It is possible to speak here of naïve community feelings whose distinguishing mark lies in the absence of any awareness of contrast between individual and social life. A further distinguishing characteristic can be found in the fact that we are dealing here with small communities, a fact which doubtless also governs the viability of such community feelings. With the emergence of larger groups, a concomitant of extensive organization and of definite cultural and political tasks, there arises the problem of power, which acts as a counterweight to automatic regulations that come about through natural growth rather than reflection. Egypt and the Near East, the area which gave birth to far-reaching cultures, is also the area in which power achieved its earliest and most persistent dominance in the minds of men, and in which the tendency toward despotic forms of goverment has, ever since, repeatedly shown itself. This despotism has also spread out from the Near East into eastern Europe, with its relatively unstructured and amorphous forms of life.

In that same area of the oldest high civilizations, however, there also originated the larger cities. Space is lacking here to enter into the interesting question as to the degree in which the city, in the interplay of power and freedom, has favored sometimes this and sometimes the other principle. The city was a prerequisite for the concentration of an extensive authority, but it also gave previously undreamed-of possibilities for development to the inventive spirit, to the speed of reaction and improvisation, to the sharpening of awareness. Together with social differentiation it always promoted the development of individual opinion. However, even though life in the large city is capable of loosening political fetters, it is nonetheless in danger of being submerged under anonymous power concentration.

Our backward glance at the nations of the ancient Orient needs rounding off. In the Jews we see a people which had retained a special position by creating forms of living which gave predominance to spirit rather than power. The same people later dispersed throughout the cities of the world and, while never denying their special mission, developed such an unusual spiritual consciousness and flexibility that we always find them in the forefront wherever matters of human rights and democracy in the broadest sense are concerned. Within this ethnic group (not to be equated with race) we find a definite and progressive human type which is far removed from the stage of primitive and naïve life, and which can scarcely be found with the same frequency anywhere else.

It remains for us to point to the ancient city states, to Greece

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and Rome, which were the first to shed, in an exemplary manner, the bright light of history on the problematics of the contrast and the union of state and personal freedom. In view of the Aryan origin of these two nations, we may begin with the fact that we are dealing here with a human type which, being very close to that of northern Europe, was endowed from the beginning with definite bases for an unusually strong sense of personality. We shall return to this later. The further development of these two nations was largely determined, however, through an uncommonly fruitful interaction with the older cultures of the Mediterranean and of the Near East. The possibilities of a cultural flowering in general and of a broadening of individual freedom and individual life were, admittedly, fairly restricted in Rome because of the importance of organization, politics, and *raison d'état* from the inception of that city state.

We must not, of course, forget France when we speak of the nations which have made the most important contributions to the development of democratic forms of living. A review of the psychic habitude of the peoples of Europe, and a comparison between the eastern and western parts, shows a definite gradient, which has been pointed out by, among others, the ethnopsychologist W. Hellpach and in particular by the anthropologist F. Keiter: the farther we move from east to west, the more the psychic habitude tends to individual differentiation and self-mobility. The spontaneous initiative of individuals, the sharpness of separation, and the predominance of reason over formless collective feelings belong to the essential characteristics of western Europe. The fact that racial factors, among many others, play a rôle in this phenomenon will be doubted only by those who are excessively prejudiced in regard to racial questions. We are in any case considering not only political but also other factors when we speak of the western democracies and western Europe as the source of democratic ideas. In the intellectual interpenetration of all problems of communal human life France surely occupies first place.

However, it is necessary to add that, in such an intellectual sphere, concepts frequently lose their secure foundations and fall under the influence of dialectic and agitation. Wherever democracy is discussed, many partial aspects enter into consideration, so that the meaning of concepts is determined by a selection of emphasis. It is very important whether, in considering the concept of democracy, one thinks primarily of the will of the majority (in an extreme case, the unconditional power of the majority or its servants, with its approbation of violence and terror), or whether one has in mind chiefly respect for the individual, and protection of minorities—that is, protection of every person from

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the encroachment of power. Rousseau, it will be remembered, made the unconditional power of the majority the basis of his sociological gospel. The point that interests us here, however, is not the difference in philosophical theories nor their effect on political life, but rather the mentality that engenders them. For, if we turn our attention to the area of northwestern Europe and inquire into its contribution to democratic forms of life, we start with the determination which seems essential: the mentality which is native to this area is diametrically opposed to that mentality which found expression in the ideas of Rousseau.

Northwestern Europe is the home of the sense of individual sovereignty. Even though a statement of this sort may require some qualification, it is nonetheless confirmed in its essence by a wealth of observations. F. Keiter, in his analysis of culture and race, points to the development of the power concept in the Near East. The power concept creates a *fluidum* which pervades even the lower ranks of the functionaries of that power. The despot fully expects that his servants will apply the same methods of the exercise of power, the same brutal authority, over those whom they, in turn, rule. If we look to northwestern Europe, on the other hand, we find an area whose inhabitants have never—not even in ancient times—bowed to such methods. Northern and Northwestern man is, as far back as we can see, the real adversary of power. He acts thus, one is tempted to say, regardless of his level of mental development, because a mentality deeply rooted in his psychic habitude impels him in that direction. He is the adversary of power even where—especially where—power is allied with spirit. Whatever his relationship to spiritual values, this type of man puts so much value on independence that he meets all ideologies and the lure of suggestion by more or less apparent resistance. We find in northwestern Europe—in contrast to central Europe—an unmistakable tendency to deprive of power and to paralyze every sort of ideology. Accordingly, there is and always has been an inclination to shift religious life from the sphere of organized power into the intimate sphere.

From the prehistoric times of the Mesolithic Age northwestern Europe has preserved its own style and its own forms of life, which were very early characterized by vigorous democratic traditions. Despite the adoption of important cultural elements from the south, the people of this area have always conducted themselves, in an unbroken line, in a decidedly European manner. This has been demonstrated in detail by V. Gordon Childe. He shows that local autonomies are found everywhere in Europe and that nowhere has it been possible for totalitarianism to gain a foothold. Childe, indeed, hastens to add that proof for the

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continuity of European forms of life can be adduced only sociologically, not biologically. With this, however, he embraces a dogma which itself cannot be proven true. J. Bröndstedt, one of the best-informed investigators of Scandinavian prehistory, points to the democratic forms of life of the men who created the Northern Megalith culture. In the later Bronze Age it does become possible to distinguish class differences, but nowhere do we find larger concentrations of power. In the Northern Iron Age we again find unmistakably democratic conditions, especially as regards the distribution of land. The equal status of men and women in the northern region can be traced back into the Neolithic Age. In this relationship, too, the respect for the individual personality in the north has, without doubt, very deep roots. A pervasive and essential characteristic of the sociological structure of the northern countries is the ancient independence of rural communities. To Danish literature, for example in the works of Palle Lauring, we owe many contributions on this subject. The exponents of power in the Middle Ages—the nobility and the church—were resisted successfully and repeatedly only by the northern nations. The feudal way of life, pushing up from the south, could effect no significant alterations on the ancient farming cultures on the shore of the North Sea and north of the Eider River.[1]

As we know, Iceland possesses the world's oldest parliament. England follows in second place, again at a time when culturally much richer countries to the south were as yet far from such institutions, which are designed to oppose misuse of power. The old Scandinavian legal institutions have very powerful roots reaching back to the Vikings and even earlier. Renowned far beyond the confines of Denmark was that monumental collection of ancient laws from various parts of the country which was known as the Jutish Law. In the introduction is found the sentence: "If every man were to grant to the other equal justice, no law would be necessary." In this connection one is reminded of the words in an address by Winston Churchill at Copenhagen in 1950. According to Churchill the strong tendency toward individualism

[1] But it did effect significant alterations in France, the Low Countries, England and Lowland Scotland. For instance, it was in fact due to the strong nobility in England and Scotland that those institutions were created which became the foundations of what we now consider to be democracy. The Magna Carta was the work of the English barons, and not of the common men, citizens and yeomanry. The same thing can be said of the Declaration of Arbroath in Scotland. A strong nobility has usually been the chief bastion against a concentration of power. While democratic institutions may arise from a free rural farmery, they are even more likely to develop from a strong nobility which is able to establish free institutions for itself—which institutions gradually become liberalised until they incorporate the whole community.—EDITOR.

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in England, which is based upon land and property, derives from the Danish Vikings.[2] Up until the present day the special respect for law and freedom found among all English-speaking nations everywhere in the world can be traced back to the Viking idea.[3]

In Germany the old legal concepts developed early and endured long, above all in the northwestern part of the country—in Lower Germany. The people of that area have always shown a good deal of reserve toward any form of administrative hypertrophy. They adhered for a long time to the ideal of decentralization. Demands for legal institutions presupposing equal justice and no authority—neither rulers nor subjects—have very deep roots here, along with the unquestioned sense for justice and the dignity of the individual. The Frisian tribe has long established a claim to a particularly clear and hard will to self-assertion and an unconditional rejection of authoritarian interference with old democratic forms of life. The demand to be neither another man's lord nor servant is, in a typical way, a Frisian watchword. In other parts of Germany, particularly in the east, there is not the same unquestioned adherence to those fundamental values whose origin is common to northwestern Europe. It is possible to evaluate the achievements of Prussia and the dominant mentality in that region both positively and negatively. However, the very strong emphasis on the authority of the state, and every kind of authority as such, is certainly not native to northwestern Europe, and presupposes a different structure of thought and volition. The sense of order which is so strongly emphasized here—to the extent that the inhabitants of this area, if faced with a choice between freedom and order, will always choose the latter—has undoubtedly developed only through resistance against chaotic currents and a need among broad strata of the population to identify themselves with the supra-personal principles of firm leadership. Unfortunately, some people in Germany have in the recent past and under a leadership of a decidedly un-Nordic type permitted themselves to be deceived by an image of "Nordic" man that was not only crude but was also essentially falsified. W. Martini speaks of a German variant of oriental despotism—we find the same idea expressed

[2] It may also derive from the feudal system, in which a man's rights were embodied in his land holding.—EDITOR.

[3] This is not entirely true as far as Scotland is concerned. Scotland was never conquered either by the Vikings or by the Normans. Its institutions and laws are derived from an amalgamation of Celtic law and custom with those of the Angles. Direct borrowing from Rome occurred later, so that Scotland now has Roman Law, based on an Anglo-Celtic foundation, instead of Anglo-Saxon or Anglo-American common law.—EDITOR.

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by E. Jünger—which "could be regarded as 'Germanic' only by the profound lack of culture of a Hitler."

It is an important task for us to portray a better image of the Northern racial type. The difficulties met with are similar to those involved in understanding and describing the psychic habitude of a specific individual. We see this individual as a child of his age, molded by his country, his people, his origin, by traditions and social conditions. We would, however, neglect an important component of his personality if we did not look for those traits which he possesses from the start—the hereditary and biologically determined portions of his character. There is, therefore, not only justification but a need for an inquiry into the psychical traits of a specific racial type—a type for which geography gives no absolute but nonetheless fairly marked definition (for there are no "pure" races). These psychical traits are not always, of course, immediately discernible. Still, we cannot escape the conclusion that there must be a connection between deeply imbedded hereditary traits and the unusually strong democratic tendencies, not immediately dependent on the development of civilization, which are found in the northern European countries—more exactly, tendencies which, without embracing all forms of democratic life, nevertheless contribute largely to the direction which the development of such forms must take. We find tendencies which can be traced back to an unusually strong sense of personality, an especially strong sense of the individuality and integrity of each individual. Is it too daring if we assume that this sense has immediate roots in the basis of character which is influenced essentially by hereditary factors? No; because it is obvious that in this racial type the sense for individuality and integrity is not conditioned by advanced cultural and sociological circumstances, which favor keenness of intellect and mobility in communal life. Surely we are dealing here with something that is of older origin and which must be sought in the deeper layers of personality—with definite archetypical forms of self-awareness.

Neither is it too rash to assert that even the external appearance of the Northern type points to a strongly pronounced sense of personality. Here we again may assume that a definite relationship exists between certain somatic and psychic structures. In his somatic habitude, too, the Nordic racial type exhibits a vigorous and individual cast with strongly contoured physiognomic features. He belongs to the progressive racial types in the sense of von Eickstedt's anthropological categories. This does not mean that he can claim any primacy in this direction. Men of various other races and nations—we have already referred to the Jews—are quite able to compete with him in so far as progressiveness

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of type is concerned. There is, nonetheless, a difference in emphasis and in the stratification of psychic activity. The Nordic racial type, although far from naïveté, combines in an unusual way individuality with closeness to nature. The core of his character does not incline toward the intellectual sphere; his psychical life does not tend toward dialectical spiritual mobility. This tendency is probably related to his origin; difficult climate and difficult terrain—especially as far as communication among men is concerned—were his breeding ground. They forced him into a constant give-and-take with nature, to remain nature bound in the broadest sense, a pioneer in advanced positions. Above all, they created him as a self-assertive type, with many virtues and many faults—or at any rate one-sided qualities characteristic of such a racial type. Since his character is nevertheless rich in shades, he presents himself not as a primitive but rather as a generally uncommonly differentiated self-assertive type. In the light of the excellent psychological exposition of McDougall we can characterize the Nordic racial type as inwardly integrated. Together with great range of feeling he inclines to outward separation and to detachment, and is driven by a need to establish firm boundaries.[4] Only for the sake of elucidation do we point to the fact that in southern European countries, for example, the outwardly integrated human type predominates. Furthermore, entirely different preconditions are found in another area that has been culturally significant—eastern Asia, with its predominance of a racial type that is, in a marvellous way, all-round integrated, with little tension between inner and outer life.

In what way, then, are these psychological findings connected with our subject? For it seems quite plausible that strongly accentuated individualism could act contrary to democratic tendencies. In several decisive points this is not, however, the case. Individualization is of course not equivalent to egocentricity —but, where the two qualities are found in conjunction, the egocentricity of the individualist assumes a different direction from that of the power-hungry person. In the Nordic sphere we can find very hard-boiled, unfeeling egocentrics, but there is an almost complete absence of another type—the servant of power, the powermonger, who is prepared to trade, without qualms, his independence for the opportunity to exercise power himself. This is a clear manifestation of the need for independence, which is

[4] These are the particular characters of the Nordic racial type, but in northern and particularly in north-western Europe the Atlantic racial type is also found—which, although a "cousin" of the Nordic type, does not share many of its characters. Besides the influences of different environments and social histories, the difference of characters between the Celtic and Teutonic peoples of Britain largely reflects the differences between the Atlantics and the Nordics.—EDITOR.

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decisive for the core of psychic life. At first glance such a need appears self-contradictory. Is independence accompanied by a negation of those forces which oppose chaos and which organize individual and common life? To accept this notion means to overlook the fact that independence is the necessary point of departure from which personal life—one's own and that of others—can be developed, ordered, and organized. Personal life, a sensitive fabric, threatened from all sides, can be founded and preserved only with much circumspection. It can survive only where freedom and order are joined in a meaningful and firm structure. It has to be defended constantly, on the one hand against chaos, and on the other against organized power. More precisely, individuality is threatened on *both* sides by power: on the one side by the power of depersonalizing feelings of universalism—currents of suggestion or of violent passions; on the other side by supra-personal construction and the skeleton of ideologies and their power. In contradistinction to these forces there is, in personal life, an important rôle for reserve and skepticism. This type of skepticism tends to maintain distances and does not basically arise from intellect but rather from obstinacy having its foundations in the deeper layers of the character. Where individual life is thus rooted in character there is much play for freely formed personal opinions and deviations, certainly also for caprice, but not for ideologies. We have already pointed out that this situation is characteristic for northwestern Europe.

Skepticism, closely related to frankness, but not at all to insecurity, does not aim at negation but at warding off interference with one's own world. This type desires to keep his own world, without subordinating it to or imposing it on the world of others. In all forms of life which have developed in northwestern Europe since the oldest times there is a powerful tendency to separate *mine* and *thine*. *Mine* is writ large. Doubts as to the viability of such a social organism, in view of the individualistic attitude, may be justified both theoretically and in the particular case. In practice and in general, it has always been found that from this same attitude there arise forces supporting the social organism in a decisive way. In accordance with a causality which may be depended upon, unless psychic life is deformed by secondary egoism, both *mine* AND *thine* are writ large. According to their origin, both *mine* and *thine* are conceived of and respected as a sphere embracing much more than material possessions. The inclusion of both justice and honor within this sphere involves an assumption that the will exists to give each man his due in these respects. Here we are back at the cardinal point of our considerations: only hand in hand with the sense for the integrity

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of one's own, individual, life are those broad, secure foundations formed which are necessary for unconditional respect for the integrity of the personal life of other persons.

We can best illustrate this by well known experiences which, once again, come from the northern region of Europe. It is to B. Lundman that we owe thanks for very detailed investigations into the anthropology of the Swedish people. Remaining entirely on the ground of objective description, Professor Lundman finds that in those areas in which the Nordic type is most prevalent, the psychic habitude of the people is characterized most clearly by reserve and dependability, and that the sense for lawful order and personal freedom predominates to a greater degree than elsewhere. Our deductions are thus borne out empirically: public spirit, which to be sure has many roots, is founded most securely in those cases where self-assertion is equally firm. The Swedes are known for their excellent qualities both as masters and as servants. These qualities arise naturally from the country's liberal tradition and from the native sense of independence. The sense of independence is one of the preconditions for maturity. Only mature man is strong enough not to succumb to deformation through social position, but rather to remain constant in any situation, whether he has to command or has to obey. He carries the sense of responsibility within himself.

Without the sovereign and indivisible sense of responsibility—arising from the core or personal life, and indivisible because it cannot be adopted from others and cannot be transmitted to others—all efforts must remain stuck in the swamp of arbitrariness and greed. No ideology can prevent them from succumbing sooner or later to the corruption of power. Are we saying too much if we consider morally molded individualism the best gift which the West could pass on to other peoples, and which it still continues to pass on? In any case, it is the most trustworthy cornerstone of democratic traditions, even if many stones of other origin may help to make such institutions possible. Freedom culminates in freedom of conscience. Only within the sphere of personal life can this culmination be achieved.

Some essential questions must be dealt with in conclusion, questions which cannot be answered by a simple yes or no, which, however, caution us against uncritical optimism. Is it permissible, if one looks toward the progress of civilization, to disregard so completely and unconcernedly the innate structure of men and races as is generally done today? Northwestern Europe, together with those portions of the globe where its people have founded settlements, has contributed decisively to the foundation and development of democratic forms of living. Doubtless we can and must lend a helping hand to other peoples, at least in those

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matters where human freedom is at stake. Did the ability to do this, we must ask, develop in northwestern Europe only under the influence of the progress of civilization during the past few centuries, or does it have roots which reach much deeper, involving specific hereditary qualities and the racial-biological type? Basing ourselves on numerous facts, observations, and considerations, we reply positively to the latter question. It would be prejudice to designate other races as inferior because of this; we may assume, rather, that all of them were and are capable of developing special advantages in diverse aspects of life.

If certain forms of democracy are most securely anchored today in northwestern Europe and the countries settled by its emigrants, this is due to two causes, neither of which ought to be overlooked. On the one hand we see in these countries a development of civilization and of spiritual life to which Judaism, Christianity, and the classical world of Rome and Greece have contributed. Men participating in this spritual life, of quite different race and origin, have carried forward this development in the past, and will do so in the future. We must not, however, on the other hand, neglect other important foundations, especially certain bases of the sense of personality which may well be so closely linked to the northwest European racial types that they cannot easily be transmitted.

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THE RACIAL HISTORY OF THE NEAR EAST

An Outline

By BERTIL LUNDMAN

TRANSLATED FROM THE GERMAN BY H. G. CLASSEN

In spite of all the excavations which have been carried out we still know little about the physical anthropology of the Near East in early historical times. This is largely because many excavators—for the most part in the earlier days of archaeology, but occasionally even today—carelessly throw away the osteological finds. In this article we shall consider only those periods of time from which we possess relatively abundant skeletal remains—that is, from the late Stone Age (Neolithic Period) onwards.

In western Europe and northern Africa at that time the population for the most part, it would seem, was more or less of Cro-Magnid type (characterized by a long-headed and low-vaulted or chamaecephalic skull*). However, they were not as coarse and in particular not as tall as in earlier times At the same time a more gracile people, with longer-headed and higher-vaulted crania, had arrived from the East—perhaps from northwestern India. Penetrating as far as the southeastern Mediterranean Sea, it is believed that they brought with them the first beginnings of agriculture. These people appear to have traversed southern Persia and southern Arabia, crossed the Straits of Bab-el-Mandeb, continued along the Abyssinian Highlands and the Nile Valley, and finally reached Lower Egypt. Other larger groups, of whose migration less is known, may have migrated across Iran to the steppes of southeast Russia and Turkestan, which were somewhat less desiccated at that time, and then continued further into southeastern Europe.

Craniological series from the earliest Neolithic period in Jericho exhibit the characteristics of these southeastern proto-Europids in fairly pure form. (Outside the city, however, a couple of taller, coarse Cro-Magnid types—presumably nomads—

* For an explanation of this and other terms used in this article see the footnote on pp. 89 and 90 of THE MANKIND QUARTERLY, Vol. III, No. 2, October-December 1962.—EDITOR.

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have been found). In Egypt, this southeastern branch appears to have supplied the basic stock of the population up to our own days—though of course it was intermingled with others, notably Cro-Magnid and, to some extent, Negrid types, and accompanied by an inner development of the basic type itself. Perhaps this may also be shown in the blood group distribution (of the ABO system) which is typically South Asiatic and so divergent from the environment.

It is uncertain whether many other similar Iron Age cranial finds from southwestern Palestine are from descendants of the old Jerico people or from Egyptian immigrants (or even from attacking Egyptian warriors?). But the rest of the Asiatic Near East was inhabited far into classical times chiefly by people with low-vaulted dolichocephalic skulls. Only the Sumerians, who quite probably have come from Iran, had somewhat higher-vaulted or more hypsicephalic skulls. This ancient Oriental type still lives on in the modern Bedouins, especially those of northern and central Arabia. Still a very singular type, they have a blood group distribution similar to that of western Europe, although certain of their facial traits, however, point to the east and southeast. In Syria and Assyria there existed a very similar type, but somewhat shorter and stouter—the Fellah type, as opposed to the Bedouin steppe type.

The racial relationships in ancient Asia Minor and Armenia are somewhat less clear. Especially in western Asia Minor we have, from the early Bronze Age on, several low-vaulted, slightly brachycephalic, skulls of a semi-Alpine type. Perhaps they came from central Europe with the Indo-European Hittites, who migrated to Asia Minor at this time. However, they may have been the Cro-Magnid original inhabitants, who became somewhat brachycephalized. Further to the East, in modern southern Armenia, Khurrite art depicts other types, characterized by distinctly Armenid high-vaulted brachycephalic crania, with curved, fleshy noses. Skulls of this type, however, have not been found among the recorded temporary crania from the immediate vicinity—which are low-vaulted and dolichocephalic. Armenid cranial types turn up only later. The earliest finds of this type date from late Bronze Age sites on Cyprus, and belong to immigrants from the area just described. (The Armenid race presumably developed from brachycephalized East-Mediterraneans with high-vaulted dolichocephalic skulls).

Let us now turn to our second main theme—ethnogeny. Even at the first dawn of history, before 3,000 B.C., the entire southern Near East—south of the mountains delimiting Asia Minor and Iran—appears to have been populated by Semitic tribes. The only exceptions were the Sumerians who had probably

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immigrated from the north into southern Mesopotamia, and the Elamites, also from the north, who had settled in the farthest northeastern corner. Linguistic palaeontologists have eagerly searched for ancient "pre-Semitic" place-names in Syria (including Palestine), but apparently without result. And yet all available evidence indicates that the Semitic family of languages originated not on the Syrian coast but on the desert steppes of northern and central Arabia. From there, tribe after tribe flooded the neighboring lands in waves. It may, therefore, be assumed that other languages were once spoken along the Mediterranean coast; it is uncertain whether or not they were related to the very singular Semitic languages. Semitic languages were very similar to one another in ancient times, the greatest divergence being found in Mesopotamia where there had been Sumerian and other influences.

Only later did various peoples of Indo-European or other origin ("East Anatolian-Caucasian") penetrate from the north into the Semitic or early Semitized areas. The Indo-European Hittites, coming apparently from the Carpathian area, entered Asia Minor around 1,800 B.C. Subjugating the older indigenous peoples, who spoke several apparently not closely related languages, the Hittites created a mighty empire. Somewhat later the Indo-Aryan Mitanni entered northern Mesopotamia, probably after crossing Turkestan, and conquered the older Khurritic population, after which they penetrated to other parts of that region and to Syria. The Mitanni introduced the two-wheeled horse-drawn battle chariot, which at first inspired terror in their enemies and then was fairly quickly adopted by other nations. Other contemporary groups of conquerors, such as the Kassites and even the so-called Hyksos, also had in their ruling classes strong Indo-European elements, which were in part blond.

A little later, camel riders turned up in the ancient Near East. First appearing in the northeast on two-humped camels, in later times they also used one-humped animals, probably coming from the Arabian desert. (The homeland of the two-humped Bactrian camel is Central Asia, but the dromedary may possibly have come from Eastern Arabia, where it was first domesticated through northern influences).

The subsequent migration of the Medes and Persians, who were closely related to the Mitanni, is common knowledge. They were mainly of East Mediterranean racial type, but with Nordic and Armenid elements. The Phrygians, who were closely related to the Thracians, then entered Asia Minor from the Balkans. Passing over the Greek and Celtic (Galatian) migrations, we come at last to the Medieval Turkic migrations—first the Seljuks, then the Osmanlis. Although these Turkic

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peoples were at first of a predominantly Mongol racial type, which even at that time was somewhat diluted, this characteristic has now almost disappeared through intermixture with the earlier populations (and partly also with other peoples).

The history of the Jews, as far as ancient times are concerned, is in many respects still obscure—even though the previously doubted Biblical accounts have been proven true in many instances. Their forefathers appear to have turned up (along with other related groups), first of all, in northeastern Syria and the adjacent part of Mesopotamia as shepherds, under the name *Khabiru*,[1] This is probably the origin of the word *Hebrew*. Later on, large numbers (though not all) of the earliest Jews took refuge in Egypt during a prolonged drought. The dramatic liberation from Egyptian servitude, through Moses, welded them into one people with a single religion. At the time of the subsequent Jewish conquest of Palestine (in the early thirteenth century B.C.) the indigenous population was predominantly Semitic, but with Khurritic and Indo-European—Mitanni and Hittite—enclaves. The Philistines who migrated to Palestine around 1,200 B.C., came first of all from Asia Minor and possibly from Crete. However, they had a substantial proportion of Indo-European blood.

In the beginning the Israelite newcomers established themselves mainly in the then only sparsely settled mountains, although they also conquered a few nearby cities. Only during the age of the great kings (David and Solomon) was the country completely united. The literary flowering of that period arose from a mixture of the many-sided, even though often decadent, urban culture of the native population with the healthy peasant[2] democracy of the intruders, stimulated by the intermediate geographical position between Egypt and Hither Asia. But, after the first kings of the people of Israel, the upper class gradually developed into a luxury loving and oppressive patrician caste in the major cities—an actual hereditary nobility never existed among the Israelites.[3] This development was denounced by the prophets.

[1] Read with ethnological insight, the Bible account makes it clear that they came from the same region as the Mitanni, east of Aram Naharaim (the city of Nahor), and that they were of the same ancestry as the Syrians —who had blue eyes and light complexions, acording to the Egyptian monuments. In one passage Abraham is referred to as a Syrian.—EDITOR.

[2] Perhaps more correctly *tribal*.—EDITOR.

[3] Until the conquest of Israel by the Assyrians, and of Judah by the Babylonians, Hebrew society was primarily based on the clan or tribe. This kind of society does not create an aristocracy of a feudal character—such an aristocracy is largely due to the conquest of one people by another. On the other hand, the chiefs, chieftains, and their families do form a nobility within the tribe—as exists today in the Scottish clans, despite the fact that, in theory, all members of the clan are supposed to be of the same stock.—EDITOR.

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When the two Hebrew states perished one after another, the inhabitants of Judah had already achieved such cohesion that they survived the years of Babylonian captivity as one people, whereas the people of Israel, the northern kingdom, disappeared[4] almost entirely among the surrounding non-Jewish peoples;[5] only a small mixed remnant survived as the Samaritans.[6] The story of the return of the Judeans from captivity, and its sequel, is sufficiently well known.

Ethnically significant in later times are the ever repeated prohibitions of marriages with persons of other faiths, for this gave rise to the rigorous traditional manner of life of Jewry. Since the surrounding non-Jewish peoples were, at that time, of roughly the same racial composition, this was not anthropologically important. Even though the Jews did, during the centuries immediately before Christ, acquire many proselytes among their neighbors, these were probably not absorbed entirely into the national fabric, and may generally have left the Jewish community during the struggles against the Romans around 100 A.D. Also the proselytes were mainly of Near Eastern origin, even though most of them used the Greek language.

Little is known of the physical anthropology of the ancient Jews. The crania from the excavated cities may belong in part to non-Jews, such as soldiers from besieging Assyrian, Egyptian and other armies. In the Bible itself, physical appearances are rarely described (which is greatly in contrast to the ancient Icelandic sagas). And if, for example, David is described as light- (red-) skinned, this need hardly indicate a northern element, for light complexion was normal for a youth or for a courtier who did not need to expose himself to the mid-day sun like the Fellahin.[7] In the Song of Songs, the nose of the beloved is compared to a tower, but this single and possibly also conventionalized trait signifies little. Almost the only, and very meagre, allusion to a national type is found in Isaiah 18:2, concerning the Ethiopians. I have not seen any information regarding the typological affinity of the many skeletal finds from the time of Christ which have recently been found in the caves of the "Dead Sea Scrolls."

[4] They disappeared earlier, after being conquered by the Assyrians.—EDITOR.

[5] In the Upper Tigris region.—EDITOR.

[6] The Assyrians transported other people from their empire to the land of Israel, and the crossing of these with the poorer Israelites who had been left behind produced the Samaritans of New Testament times.—EDITOR.

[7] However, as his mother was a Syrian, and the early Syrians are shown on the Egyptian monuments as fair-skinned with Nordic features, the inference is that a northern racial element was involved.—EDITOR.

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The world-wide dispersion of the Jews begins from the time of the Captivity onwards. We shall deal with this only in very brief outline, since detailed accounts may be found in any large reference work. The Jews entered northern Africa—where they are still numerous—early, by way of Egypt, and later they also entered Spain and Portugal, from where they were expelled around 1,500 A.D. Some of these Jews returned to northern Africa. Others migrated to Turkey, both to the European part (Salonika, Constantinople) and to the Asiatic part (Aleppo, Beirut, etc.); many still speak an old Spanish dialect. Still other Jews migrated to Holland and, gradually, to the rest of western Europe.

In late antiquity other Jews had already crossed through Italy into central Europe, especially the Rhineland. Later they were forced to flee eastward, particularly to Poland, during the tumultuous times of the great plague of the fourteenth century. In southeastern Poland they came upon other Jews who had arrived earlier from the Near East via the countries around the Black Sea. In this encounter the German Jews were the culturally dominant element, and their language, a Middle-Low German dialect with Hebrew influences—the so-called Yiddish—triumphed almost everywhere in eastern Europe.

Those Jews who live farther south, in the Balkans, have generally come directly from the east, excepting the above-mentioned Spanish Jews. The Karaim, who are a Jewish sect in southern Russia, are descended from the Khazars—a Turkish tribe, part of which was converted to Judaism in the Middle Ages. This is evident from their morphological type and their blood group distribution.

Apart from this there are, of course, other Jewish groups which never left the Near East, as for example in Mesopotamia, Persia, the Caucasus, and even as far east as Turkestan (especially Bokhara). Unique Jewish groups are found—or were found until recently—in southwestern Arabia (The Yemen) on the west coast of India, and even in northern China (the latter now being extinct). We do not need to concern ourselves here with the later migrations to the United States, where about half of all the world's Jews now live, to South Africa, and to other parts of the world.

Let us now consider the physical anthropology of these various Jewish groups. Despite their usually conscious and consistent separation from their neighbors, the Jewish people have received a good deal of foreign admixture. This process was generally speeded up during times of mutual understanding or at least tolerance, and slowed down during persecutions. Since, as has already been pointed out, the Jewish population was rather mixed even in Palestine, it would be an almost hopeless endeavour to

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determine the degree of racial or tribal purity of the various sub-groups.

In addition, such estimates are likely to be complicated by inner selection and mutations, and in part also by environmental modifications. We shall, therefore, refer only to the most important distinctions. The southern Jews show a startling allusion, particularly in their blood group distribution (especially the ABO system), to their old environment on the North African coast. The Jews in central Europe and Poland are admittedly rather different from their old South German neighbors; indeed they greatly resemble the old Syrians. (These Jews are characterized by low-vaulted rather than high-vaulted skulls, and are thus less Armenid than was believed by some earlier scholars). Still, they must have received a fair amount of European blood. This is even more true of the smaller and more distinctive Jewish populations. The Caucasian Jews are almost identical with others in their environment, which can also be said of the South Arabian and East Indian Jews. The Chinese Jews appear almost completely Mongolid. A few fairly ancient Jewish groups from Upper Guinea are almost completely Negrid.

Apart from this, the different Jewish populations may gradually change in some of their physical characteristics, *without new admixture*, as a result of migration into new environments. Some students have contended that the descendants of the short-statured and fairly round-headed Jewish immigrants from Poland to the United States sometimes, but not always, become more similar in later generations, under improved environmental conditions, to the western Jews, who have lived in such favorable circumstances for a longer period of time. In addition, the facial expression of the Jews after leaving the Ghetto may begin to resemble, to a certain extent, that of the surrounding population. And yet it is possible to find among many, if not most, Jews something that separates them racially from at least the North European peoples. This is especially noticeable in a certain fleshiness of the middle face, and above all in the somewhat convex nose, a feature that is so common on the old Syrian portrait busts.

Let us survey briefly the physical anthropology of the other peoples inhabiting the Near East in modern times. In Asia Minor and Armenia the dolichocephals, who were previously predominant almost everywhere, have gradually given way, as was indicated earlier, to brachycephals, with a high incidence of large, hooked noses. The more distinctive types hark back to the Armenid race which arose during ancient times, in what is now Armenia and the adjacent lands, from East Mediterraneans with high-vaulted dolichocephalic skulls. In certain areas arti-

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ficial cranial deformation of the (unfortunate) children has strengthened the individual racial type.

The west and center of modern Asia Minor is racially rather mixed, although high-vaulted brachycephals predominate. Apart from a strong Armenid racial component, there are many Mediterranean and Alpine racial types. There are also individual Arabid, Nordic, East Baltic, and sometimes even Negrid, racial types but, as was mentioned earlier, few Mongolid types. In the east, the Armenid race greatly predominates; toward the south, dolichocephals are still in the majority. In Persia and especially in northern Mesopotamia these dolichocephals are also high-vaulted. In other words they are East Mediterraneans who have migrated from the northeast. Arabia proper, especially in the interior, is still inhabited by the old and unique Arabic ("Semitic') race, which is characterized by low-vaulted dolichocephalic crania, and which is at present somewhat mixed, particularly with descendants of Negro slaves. In Syria there is a great deal of Armenid and East Mediterranean racial admixture. In the Lebanon, Cro-Magnids and other racial elements are added to this mixture. A remarkable number of Armenid and, somewhat farther inland, also Veddid types live on the south coast of Arabia, which in later times also received Negrid and Malayid racial elements.

SCHEMATIC SURVEY OF THE PRINCIPAL RACES OF THE NEAR EAST

Low-Vaulted or Chamaecephalic Crania

(All races under this heading have dolichocephalic skulls).

1. *Cro-Magnid race*: Strongly built, above medium height, broad face.

2. *Arabid race*: Medium or shorter in height and a very slender build. Very elegant and expressive in motions. Strongly projecting occiput, especially underneath. Much narrower face than that of the Cro-Magnid race—a narrow diamond shape with very narrow sloping forehead and somewhat protruding cheek bones. Almond-shaped, slightly oblique, strongly shining eyes, angled eyebrows. Slightly convex nose, with a deep furrow between the nose and cheek ("Semitic furrow"). A rather wide mouth with medium-width lips constantly curved as if to smile. A somewhat protruding lower lip and fleshy chin. There is also a Syrid sub-race which is more thick-set and has somewhat broader faces but roughly the same facial features.

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High-Vaulted or Hypsicephalic Crania

I. DOLICHOCEPHALS

1. *Veddid race*: Very small and finely built. Small head, with a small and so-to-speak compressed face. Cheek bones so angular and protruding that their width exceeds the width of the head. Small, stubby nose, small, round chin, and curly hair.

2. *East Mediterranean race*: Medium to tall in stature, with a slim and wiry body. Finely chiselled, narrow, rectangular face, with a somewhat projecting sub-maxillary angle. Level eyes and fine, straight or slightly convex nose. Narrow but protruding chin.

II. BRACHYCEPHALS

1. *Armenid race*: Medium stature and often thick-set body. Broad and very high-vaulted head, with a rather flat occiput. If present, the occiput tends to be high on the head. Large, high, medium-width face, with a large, convex nose that becomes fleshy toward the tip; fleshy chin, and curly hair.

2. *Alpine race*: Short stature and thick-set body. Round and low- (or medium-) vaulted head. Round face with small, round nose, and fairly small eyes.

All these races have dark hair, dark eyes, and more or less light brown skin.

SURVEY OF RELEVANT LITERATURE

The amount of pertinent literature is, of course, tremendous. As far as physical anthropology is concerned the best survey is still provided by *The Races of Europe* (1939) by C. S. Coon, who has travelled widely in the Near East. There are smaller and newer critical surveys by Grimm, Trost, Massari, Cappieri, Lundman and, most recently, on the basis of his own personal observations, by E. von Eickstedt. There is a large new work by H. Field, not especially remarkable as a whole, but containing very exhaustive tables and an enormous bibliography. An important critical compendium of cranial shapes was compiled by Sauter, and an older, similar but partly deficient one by Ariens Koppers. About the Jews there are older works by Fishberg, H. F. K. Günther, and Ruppin—all with interesting illustrations. There is a fine monograph on the Samaritans by G. Genna. Field has published his investigations in many profusely illustrated books.

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The blood group relations of the various Jewish groups, in comparison with neighboring populations, were first described in a monograph by the author. This was soon followed by a somewhat more comprehensive survey by A. E. Mourant—the "grand old man" of blood group studies.

The geographical conditions of ancient cultural development were treated by Gradmann, Passarge and, finally, by the outstanding von Wissman. So-called Biblical atlases have been compiled by Wright and Filson, Guthe, Grollenberg and (a very valuable one) by Lemaire-Baldi. Surveys of Near Eastern archaeology and cultural history have been written by V. G. Childe, S. Piggott, K. Narr and Braidwood. There are also books by Albright, Benzinger (an older standard work of cultural history), Galling, Kenyon, Wright, Abel, and, in 1962, John Gray concerning the old Israelites in greater detail.

On the origin and development of the Semitic languages and peoples, there are first of all several works by Moscati and Barton (somewhat outdated). Regarding the ancient Jews, there are books by Albright (a comprehensive, pioneering, brilliantly written work), Meek, Rowley and North, to which must be added the older and semi-anthropological *Stammeskunde* by Feist, which deals with more recent Jewish developments as well.

There are a great many historical works about the ancient Near East, such as those by Scharff-Moortgat and by Cook, and the older standard work by E. Meyer. Olmstad and Hitti have written excellent books about Syria. Concerning the Jews in general, the still valuable and famous work by Wellhausen, as well as books by Noth, Bright and Loth, is about the best. Jewish history during the Christian era is dealt with by C. Roth and many others.

As to the ethnography of the entire Near East, no significant work is known to me. Of the works dealing with world ethnography, the large and famous one by Buschan (1923) treats this area rather summarily, as does that by Bernatzik. A very detailed treatment, on the other hand, is given in the excellent and unsurpassed four-volume work, *Le Razze e i Populi della Terra*, published in 1959, by Professor Renato Biasutti—which really should be translated into all civilized languages, especially English!

AUTHOR'S NOTE

I am obliged to Teol. Lic. Magnus Ottosson, of the University of Uppsala, for some minor but highly valuable remarks about Biblical archaeology.

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Book Reviews

AFRICAN GENESIS

By Robert Ardrey, Atheneum, New York, 1961. Pp. 380, 1 figure, 2 colour plates, 3 maps, 56 line drawings. Price $6.95.

In this remarkable volume, Robert Ardrey attempts a new synthesis of "the animal origins and nature of man" based on salient discoveries in zoology and physical anthropology made over the past fifty years. A natural science major at the University of Chicago and for the next two years a lecturer on anthropology, Ardrey became a playwright during the great depression and devoted twenty years to the theatre and Hollywood. Returning to natural science, he spent five years in African travels and studies preparatory to writing *African Genesis.* With this eclectic background, Ardrey combines the necessary training in the discipline of science with the writer's art of organization, synthesis of detail and ruthless exclusion of the irrelevant and secondary.

In zoology, Ardrey relies on the pioneer work on baboons of Eugene Marais, on Dr C. R. Carpenter's studies of dominance in howler and rhesus monkeys, on Eliot Howard's epochal *Territory in Birdlife,* on W. C. Allee's *Social Life of Animals* and on a large variety of field studies. He concludes that, throughout the animal kingdom, one finds the *territorial* principle at work and the principle of *dominance.* Ardrey presents massive evidence that the sexual drive, which Darwin regarded as the mainspring of natural selection, is in fact secondary. Numerous experiments have shown that mammals, when faced with simultaneous threats to their territory and their mates, will fight for their territory first. The same applies where the choice is between food supply and mate.

Territory determines survival. Throughout large areas of the animal kingdom the majority of young adults fail to acquire and successfully defend their own particular territory. These territoryless animals fall victim *en masse* to predators; the minority that survive this hazard almost invariably fail to find mates. The role of sexual selection, according to Ardrey, is that the females seek males who are dominant and in possession of territory. With birds and quadrupeds, as with man, territory and pecking order define male eligibility. The dominant males fertilize the most desirable females in some groups and fertilize the overwhelming majority of all females in the more polygamous groups.

Pecking order studies, chiefly of birds, show that the comparatively unsuccessful males and females need the status and security which the hierarchy of dominance gives them. I would suggest, therefore, that in addition to Ardrey's principles of *territory* and *dominance,* we add that of *hierarchy.* Rank not only satisfies the ambition of the strong, but the insecurity of the weak.

Turning to man's origins, Ardrey gives a detailed analysis of the implications of the epochal discoveries of Oakley, Dart, Brain and Leakey. Man originated in Africa by descent from a special breed of carnivorous killer-apes. He is not so much man the tool-maker, as man the weapon-maker, an obvious fact which has been glossed over by generations of sentimental anthropologists. "Man is a bad weather animal," descended from primates who became carnivorous hunters under the pressure of a twelve-million-year drought in the Pliocene. The predatory instinct, combined with man's big brain, explains the presence of as many as 50,000 animal victims in the fossil deposits of a single one of Dart's caves.

When we consider man as dominated, together with other mammals,

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by the principles of *territory, dominance* and *hierarchy,* when we view him as the lineal descendant of highly successful killer-apes, much of his psychology becomes clear. The street gangs of juvenile delinquents are man in a state of nature, and it is no enigma that they contain so few frustrated and neurotic members. The Ardrey synthesis is based on much better biological evidence and is more in accord with observation of the human species than the Freudian menagerie of supposititious psychic entities. The contemporary mania to legislate equality among nations, classes and races and to impose democracy on all of mankind stumbles against stubborn instinctual urges for private property, dominance over one's brothers, the security provided by status in a society of rank, and the opportunity to explode in spasmodic violence. Man is not measured by his instinctual nature. However, he achieves mastery of that nature by first understanding it.

N. W.

THE PROGRESS AND EVOLUTION OF MAN IN AFRICA

By L. S. B. Leakey. The Oxford University Press, London, 1961. Pp. 50, 2 plates, 2 figures. Price 9s 6d.

This volume provides a brief, but authoritative, survey of the course of human evolution against the dramatic setting of what had once been the "dark continent." Africa is conceived as the locale where truly hominid creatures, as evidenced by the Australopithecine fossils, made their first appearance. The association of artifacts "fashioned to a set and regular pattern" of Oldowan derivation with *Zinjanthropus* remains indicates that these creatures were, for all intents and purposes, truly "men." Man is, in effect, defined by the author as a "tool-making animal" (pp. 3, 37 f.). This significant development took place in Africa; Africa's subsequent cultural stagnation is understood to be the consequence of "climatic and geographic factors" (pp. 11 ff.). Similar arguments have, of course, been advanced by any number of scholars ranging in competence from Toynbee, through Huntington, to S. Biesheuvel (*cf.*, his *Aspects of Africa* and *Psychological Aspects of Life in a Warm Climate,* published by the National Institute for Personnel Research, Republic of South Africa). It is not our purpose here to review those arguments. Entertainment of such an explanation appears curious only because Professor Leakey makes evident his conviction that the races of man possess significantly different mental and psychological attributes:

> . . . I naturally accept and even stress the fact that there are major differences, both mental and psychological, which separate the different races of mankind. Indeed, I would be inclined to suggest that however great may be the physical differences between such races as the European and the Negro, the mental and psychological differences are greater still. . . . racial differences are as real on the mental and psychological plane as they are on the purely physical. . . . We must realize that differences of race involve fundamental differences in mental make-up and in psychological approach in respect of all the day to day problems of mankind. (pp. 15, 21, 23; *cf.*, pp. 13, 16).

Given these diverse gifts, Professor Leakey does not conceive it legitimate to muster them to an explanation of the manifest differences in cultural attainment which characterize the races of man. In effect the author never tells us what these "significant" and "fundamental" differences are. Professor Leakey seems to have argued himself into a position from which it becomes impossible to inform us how he knows these differences do

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in fact exist since he will *not* accept the evidence of differences in cultural achievement as indicative of differences in mental endowment.

One further aspect of the author's discussion should be brought to the attention of the reader. Professor Leakey suggests that as protohominids achieved human estate through the production of tools to a set and regular pattern, the use of tools introduced significant changes in the survival potential of the group—by virtue of the assurance of a secure supply of food through the hunt—and in the mating practices of the group—hunters tend to isolate themselves into endogamous communities. These changes insured the increased survival of offspring as well as inaugurating selective breeding practices which precipitated the rate of genetic drift (*cf.*, pp. 39 f.). While it has become increasingly evident that microevolution is largely a function of isolation, social as well as geographic, it would be incorrect to suggest that social isolation is the consequence, to any significant degree, of the introduction of tools. All social animals practice preferential mating, that is, mating takes place only within the confines of a limited "breeding circle" (*cf.*, C. H. Waddington, "The Human Evolutionary System," *Darwinism and the Study of Society*, edited by M. Banton, Tavistock, London, 1961, p. 67). Human breeding practices are analogues, at least, of this preferential mating (*cf.*, C. D. Darlington, "The Control of Evolution in Man," *Eugenics Review*, Vol. L, No. 3, October 1958), probably the consequence of a "primary socialization" which "socializes" an individual to a group possessed of some fixed socioperceptual traits in a process akin to that known as "imprinting" among birds (*cf.*, J. P. Scott, "The Process of Socialization in Animal and Human Societies," *Mémoire du XIXe Congrès International de Sociologie*, Mexico City, 1960, Vol. II, pp. 237-244).

The concept of "breeding circles," the extent of each determined by preference, has become central in the contemporary understanding of micro-evolutionary dynamics, and promises to integrate the disciplines of sociology, ecology, genetics and physical anthropology into what might very well be the introduction to the science of man. Professor Leakey's book employs this concept to explain the rapid evolutionary development of man since the Pleistocene (*cf.*, p. 38).

The volume is recommended as a stimulating discussion of problems of systematics, evolution and racial differences. The text is accompanied by two plates and two figures. There is no index.

A. J. G.

THE ORIGIN OF RACES*

By Carleton S. Coon. Albert A. Knopf, New York: Jonathan Cape, London, 1962. Pp. 724, 13 maps, 32 plates, 39 tables, 84 figures. Price $10.00.

This remarkable volume is generating refreshing winds of change in the realm of expert opinion concerning the antiquity of *Homo sapiens* and the principal sub-divisions of the species. Its author is one of the world's outstanding authorities in anthropology. *The Origin of Races* culminates 25 years of research in field and laboratory, during which he has made the first really comprehensive attempt to fit all of the evidence from the available fossils of our ancestors into a logical and credible story of man's

**Owing to the importance of this book we are taking the unusual step of publishing reviews of it by two different reviewers.*—EDITOR.

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prehistoric past. Dr Coon is a superb raconteur as well as a scholar, and this book can be read with ease and profit by both laymen and scientists. He stops along the way to explain the necessary technical terms. The style is forthright and the presentation is free from overtones of bias and dogmatism.

Dr Coon makes it perfectly clear that the evidence from chromosomal homologies, racial hybridisation, palaeontological comparisons, and other sources, confirms the classification of all contemporary sub-divisions of mankind into a single species. He divides contemporary man into five geographic races: Caucasoid, Mongoloid, Australoid, Congoid and Capoid. Caucasoids include not only Europeans and their relatives abroad, but also Whites in North Africa, the Middle East and India, and the Ainu of Japan. Mongoloids include most of the inhabitants of East and South-east Asia, American Indians, Eskimos, Polynesians and Micronesians. The Australoids are composed of Australian aborigines, Melanesians, Papuans, some hill tribesmen in India and the Negritoes of South Asia and Oceania. The Congoids are made up of Negroes and African Pygmies. South African Bushmen, Hottentots and the Sandawe of Tanganyike are represented in the Capoids.

According to Dr Coon, the evidence from prehistoric archeology, comparative ethnology and linguistics all indicates separation of the races in *Homo erectus*, long before the emergence of *Homo sapiens*. Parallel evolution accounts for the transition from *erectus* to *sapiens* in each of the five races. *Homo sapiens* first appeared over a quarter of a million years ago in the Caucasoid group. The Mongoloids are descendants of Sinanthropus in the middle Pleistocene, and the transition from *erectus* to *sapiens* occurred during the upper Pleistocene from 100 to 150 thousand years ago. The Australoids, Capoids and Congoids became *sapiens* much more recently, perhaps within the last 50,000 years. The Australoid ancestry goes back to Pithecanthropus, the Caucasoid to the Heidelberg type, both having lived approximately half a million years ago. The origins of the Capoids and Congoids are more obscure. The discovery of Bushmen-type rock paintings in the Sahara suggests that the Capoids may have originated in north Africa, and later migrated to south Africa. The Congoids can be traced back to the Broken Hill and Saldahna fossils.

Dr Coon points out that the Mongoloids are the most specialized and least variable. The Mongoloids and Caucasoids are the most culturally advanced, the Australian aborigines are characterized by marked sexual dimorphism, whereas Mongoloids and African Bushmen manifest very little of it, thus emphasizing inheritance. The Mongoloids are also characterized by outstanding adaptation to cold and altitude, as exemplified by Tibetans and also by Indians inhabiting the Andes. The cold adaptation of the Mongoloids results from increased metabolism and peripheral blood flow during exposure, whereas the cold adaptation of Australian aborigines comes about from insulation. Among the latter, the temperature of the limbs goes down, whereas the body organs remain at constant temperature when sleeping during exposure to cold. Caucasoids and Capoids apparently lack both of these physiological mechanisms for adaptation to cold. The Congoids possess adaptability for hot, moist climates, and are unusually sensitive to cold.

Dr Coon believes there has been gene interchange between the five groups during the past half million years, although the Mongoloid interchange has been confined to the Australoids, whereas the Caucasoids have exchanged with all groups except the Mongoloids. In spite of the fact that each group dislikes the perspiration odor of the others, all will interbreed.

The new concept of the evolution of man, presented in *The Origin of Races*, is a radical departure from the conventional one, to the effect that *Homo sapiens* made his first appearance about 30,000 years ago, and that

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all contemporary racial groups subsequently evolved from this common ancestry. Many competent scientists will honestly disagree with the main thesis of *The Origin of Races,* and Dr Coon frankly admits his ignorance of many parts of the entire story. His unassailable reputation as a scholar, however, carries with it the assurance that this new concept of human evolution cannot be ridiculed or ignored, but that it constitutes a challenge which must be confirmed or disproven.

The genetic implications in *The Origin of Races* are of considerable importance. The ability to evolve cultures is the one outstanding characteristic which sets *Homo sapiens* apart from all other hominoids. It is inconceivable that it could have resulted from a single mutation. It must have involved a series of them, over considerable periods of time. The threshold from *erectus* to *sapiens* is blurred, and the change is essentially a quantitive one. The concept of parallel evolution is not new, and numerous examples are on record. Mutations are recurrent, and the belief that such occurrences are responsible for parallel changes in different races and at different times is not inconsistant with genetic principles. But it is highly inconsistant with both logic and observation to assume that exactly the same numbers and kinds of mutations occurred in the evolution of capacity for cultural development in the five different populations. The obvious conclusion is that although this capacity is possessed by all the races of mankind, it surely varies in kind and amount from one to another.

Perhaps the most serious objection to Coon's conclusion, from a genetic standpoint, is that it calls for remarkable stability in chromosome numbers and homologies in five geographic races over a period of 500,000 years. This is most unusual but, in the opinion of this reviewer, it does not constitute an insurmountable obstacle. There is considerable variation in chromosome stability and plasticity from one class of organisms to another. For example, most interspecific hybrids are partially or completely sterile. Intergeneric hybrids have been produced in a few instances, notably in birds. Perfectly healthy pheasants have been raised, each of whose grandparents belonged to a different species. This necessitated a high degree of homology between chromosomes of the species involved in the grandparental crosses. It is not unreasonable to assume that high stability may have been a characteristic of the chromosomes of *Homo erectus* and *Homo sapiens* throughout a span of half a million years.

The Origin of Races is a new milestone in our knowledge of the evolution of man. It should be on the book shelves of all scientists, as well as of others who are interested in the history of mankind. It is undoubtedly being viewed with serious concern by the advocates of egalitarian nonsense.

DAVID C. RIFE.

* * *

In this volume, Professor Coon, a former President of the American Association of Physical Anthropologists, and one of the most distinguished living men in that field, launches a devastating, coordinated assault on the notion that race is "merely a paint job" or, as the ineffable Ashley Montagu once put it, "a modern myth."

Coon has assembled massive evidence from such varied fields as zoogeography, genetics, physiology, anatomy, comparative dentition, linguistics and archaeology on the descent of man and the origin of races. He has presented the evidence of the 300-odd bone-bearing sites which have yielded evidence of the presence of fossil man.

Coon agrees with the late Franz Weidenreich, to whom this book is dedicated, in positing *presapiens* raciation. Races, in short, are allopatric

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subspecies, originating not later than the *Homo erectus* phase of human evolution. Coon writes:

> All the evidence available from comparative ethnology, linguistics and prehistory archaeology, indicates a long separation of the principal races of man. This is contrary to the current idea that *Homo sapiens* arose in Europe or western Asia about 35,000 B.C., fully formed as from the brow of Zeus, and spread over the world at that time, while the archaic species of men who had preceded him became conveniently extinct. Actually, the *homines sapientes* in question were morphologically the same as living Europeans. To derive an Australian aborigine or a Congo pygmy from European ancestors of modern type would be biologically impossible.

Coon divides mankind into five major racial subspecies: Caucasoid, Mongoloid, Australoid, Congoid and Capoid. The Mongoloids, due to their more isolated habitat, are more divergent and specialized than the rest and, since *Sinanthropus* of about 360,000 years ago, show consistent racial form.

In the Pleistocene, the Australoids occupied the southeastern segment of the Oriental Faunal Region of Sclater and Wallace, according to Coon, whence they migrated to cover the Australian area, leaving behind Australoid enclaves of living primitives. The Congoids—modern Negroes —occupied all of Africa south of the Sahara in the Pleistocene, but, by the early Post-Pleistocene, were compressed into tropical West Africa by the expansion of other racial elements.

Of the expanding and viable races, the Mongoloids erupted from southern and central China to occupy their present Asian habitat and all of the Americas before its European settlement. The other inheritors of the earth, the Caucasoids, are seen by Coon as having occupied Western and Central Europe and the Middle East during the Pleistocene.

The most enigmatic racial element is the Capoids: primarily Bushmen and Hottentots. Coon regards this group as a major race, which occupied North Africa, but was driven southward toward the Cape in the late Pleistocene by the more capable Caucasoids. The process of dwarfing and presumably the tendency toward pedomorphism got under way not later than 9000 years ago.

Coon gives a masterly analysis of the forging of race by evolutionary interaction between man and physical habitat. The zoological laws of Allen, Bergmann, Gloger and Rensch are supplemented by more recent data on the relationship of racial survival to cold-and-heat tolerance, high altitudes and stress and crowding.

Excessive social pressure and compression among animals can stimulate the hypothalamus to send messages which set off a series of glandular commands to reduce sperm production, ovulation and growth, leading to dwarfing, lowered fertility and lactation, altered sex ratios and higher morbidity and mortality. Death in animals through such sequences is associated with high cholesterol levels. Coon suggests that in man these processes are selective for stress-resistant strains with higher intelligence. Among animals, neuro-endocrinological adjustment and competition tend to keep populations within definite limits even in the absence of the Malthusian factor.

Of the five major races, two, the Australoids and Capoids, are vestigial. They are evolutionary failures, represented by the remnants of fossil peoples in remote enclaves. The Negro has shown a high degree of evolutionary adaptation to manual work in the Tropics, but, in all articulated societies, he sinks to the bottom of the social pyramid. The Caucasoids and Mongoloids, the only two of the five races which evolved in response to temperate-to-cold environments, are the sole successful

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subspecies of *Homo sapiens* and are, and always have been, the creators and carriers of civilizations.

Professor Coon avoids the emotion-laden area of comparative racial intelligence, though he may perhaps enter it in a sequel volume tentatively entitled *The Living Races of the World.* He does point out, however, that races differ in the pace of their evolutionary development and in the times when they cross major evolutionary watersheds. Thus, he finds that the earliest Caucasoid *Homo sapiens*—Swanscombe and Steinheim—are about 300,000 to 350,000 years old; our earliest Mongoloid *sapiens* specimen is 100,000 to 150,000 years old, whereas within the Congoid race there are no known *sapiens* bones as early as 10,000 years ago.

Similarly with fire, a means of keeping warm, cooking food, warding off predators and providing a milieu that enables man to rise from baboon to specifically human society. Fire was known to the Mongoloid *Homo erectus* 360,000 years ago; to Caucasoid *sapiens* 300,000 years ago. By contrast, fire did not reach Negro Africa until 40,000 years ago, and the meticulous investigations of Louis Leakey and Desmond Clark confirm that virtually the entire hand-ax period in East Africa was fireless.

"It is a fair inference," Coon asserts, ". . . that the [human] subspecies which crossed the evolutionary threshhold into the category of *Homo sapiens* the earliest have evolved the most, and that the obvious correlation between the length of time a subspecies has been in the *sapiens* stage and the levels of civilization attained by some of the populations may be related phenomena."

This is a work of erudition, clear logic and impressive accumulation of evidence. In an era less characterized by intellectually dishonest social scientists it would probably mark a turning point from the propagandistically motivated denial of the significance of race to a more realistic attitude. Whether intellectual integrity can triumph over a vested majority, which prostitutes science to egalitarian and socialistic preconceptions, however, is a very different question.

NATHANIEL WEYL.

MAN IN PROCESS

By Ashley Montagu. Mentor, New York, 1961. Pp. 278. Price $0.75.

If, in recent times, an audible sigh has been heard to escape the academic community, it is because Professor Ashley Montagu has delivered himself of another volume of collected writings. Like almost all his previously published works, these essays are devoted to dispelling the following "myths": (1) that there is any evidence that human races differ in their natural psychological and temperamental endowments; (2) that there is evidence that the blood of the various races of man differs in any substantial way; (3) that there is any good reason for retaining, in our scientific lexicons, the word "race." Attending this purgation is the insistence on a positive thesis: that man is by nature "good," "cooperative," "friendly," "loving," "kind"—in effect, a jolly good fellow.

Unfortunately any assessment of his arguments is beset by the difficulty that Professor Montagu has rarely been known to say what he means or to mean what he says. When Professor Montagu makes the following pronouncements: "In spite of innumerable investigations calculated to discover whether there exist any innate mental differences between the ethnic groups of man, all the evidence indicates that there are no such significant differences" (p. 35), and "the evidence indicates that such mental and cultural differences as are observed to exist between different groups

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of mankind are traceable to differences in the history of their conditions . . ." (p. 125), he is *not* to be understood to mean that he believes that *no* differences in native endowment distinguish the races of man. He has confided to us elsewhere (A. Montagu, "Letters to and from the Editor," *Perspectives in Biology and Medicine,* Autumn 1961, p. 132) that "in more than thirty-five years of reading on the subject [he has] *not more than once or twice* encountered a writer who claimed that 'the races were equal in mental abilities' . . ." and that he, himself, does not subscribe "to the view that the races are equal in mental ability" (*Ibid.,* p. 134). All of which leaves the reader a trifle confused. Professor Montagu knows of no tests which deliver evidence of racial difference in mental endowment and yet he believes such differences exist, but apparently they are not "significant." Since he apparently cannot measure the differences he believes to exist how can he appraise their significance? Professor L. S. B. Leakey, seemingly as qualified as our author, has said: "As a social anthropologist, I naturally accept and even stress the fact that there are major differences, both mental and pyschological, which separate the different races of mankind. Indeed, I would be inclined to suggest that however great may be the physical differences between such races as the European and the Negro, the mental and psychological differences are greater still" (L. S. B. Leakey, *The Progress and Evolution of Man in Africa,* Oxford University Press, London, 1961, p. 15). Carleton Coon, an anthropologist of no mean reputation himself, has said: "Human beings also vary in temperament. It is a common observation among anthropologists who have worked in many parts of the world in intimate contact with people of different races that racial differences in temperament also exist and can be predicted" (C. Coon, *The Origin of Races,* Knopf, New York, 1962, p. 116). That statistical differences *do* exist seems not to be in dispute; it seems only the *significance* of existing differences that has not been determined to everyone's satisfaction. If that is all Professor Montagu wishes to say, it is respectfully suggested that he say it.

With respect to our author's second *idée fixe,* if he means to say what he seems to be saying, he is clearly in error. He informs us that "scientists have for many years attempted to discover whether or not any differences exist in the blood of different peoples, but the results of such investigations have always been the same—*no fundamental differences are to be discovered.* In short, it cannot be too emphatically or too often repeated that fundamentally the blood of all human beings is similar, no matter what class, group, nation, or 'race' they belong to" (p. 145). Then he goes on to inveigh against the practice of labelling Negro blood as such when it is stored for transfusion, for to hesitate to permit oneself to be infused with Negro blood is a "superstition for which there is no ground in fact . . ." (p. 146). To answer our author, one need but recall to mind the recent studies of Dr John Scudder, *et al.,* on sensitising antigens in blood transfusions (THE MANKIND QUARTERLY, Vol. I, No. 2, October 1960, pp. 89-104) in which it is contended: "The distribution of different antigenic factors within blood group systems has been demonstrated to vary between ethnic groups and races" (*Ibid.,* p. 99). For a white patient the chances of receiving Kidd negative (Jk^a) blood would be three times less if blood from another white rather than a Negro were used; the Kell antigen ratio would be six to one—the ratio in the Duffy system nearly three to one. Scudder suggests that the avoidance of interracial blood transfusion will materially reduce the danger of sensitization. As long as there was no evidence to dispel Professor Montagu's error his moral indignation might conceivably have passed as appropriate. Such is no longer the case. It is respectfully suggested that in the inevitably forthcoming further collection of his works Professor Montagu give some indication of the status of *current* research in serology.

With respect to our author's campaign to excise the word "race" from

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the vocabulary it is really difficult to know what to say. In one place he tells us "we do not consider that any of the existing conceptions of race correspond to any reality whatsoever . . ." (p. 132) and yet in another he tells us that "race is no more than a process, a series of temporary genetic conditions always in process of change" (pp. 91 f.). Now it would seem either that (1) "race" is a vacuous concept corresponding to nothing at all, or (2) that the concept "race" refers to a process, a series of dynamic genetic conditions. Elementary reasoning seems to require that either one or the other, but not both, be the case. What seems to be necessary here is a tolerably precise analysis of the concept "race," for "race" is "open textured." It has no universally accepted boundary of application, hence the conditions for its application can never be, with finality, stipulated. Its use and employment are the consequence of a decision. That decision is based, ultimately, on theoretical utility and fruitfulness (an integrative utility suggesting resemblances or connections between elements from diverse disciplines), classificatory precision (a descriptive function based on stipulated criteria of identification) and/or finally on its dynamic use (an "action-orientated" function, generally trafficking on the connotative rather than the explicit denotative use of the word). Professor Montagu deplores the dynamic use of the word "race" and in his indignation would exorcize the concept entirely from the language. But he does recognize its legitimate function by identifying its referent as an "ethnic group." All of which makes a delightful footnote to the history of semantic mummery and academic legerdemain.

Professor Montagu's positive suggestion that "man is born good . . . in the ethical or Christian meaning of that term" (p. 129) has been dealt with at some length elsewhere (R. Kuttner, "The Herd Instinct in Modern Sociology," THE MANKIND QUARTERLY, Vol. I, No. 2, October 1960, pp. 105-108). "Professor Montagu's reasoning makes society an instrument by which infantile needs are satisfied. He rather glibly identifies the 'dependent security' required by the child with the 'positive freedom' normal man is supposed to crave. Equating a paternalistic society with normal adult needs of freedom is too great a leap of the imagination without some secure middle ground of evidence. An analogy serves to expose the weakness of the argument. Milk is even more important than love and security, yet man is ultimately weaned and may actually find this fluid distasteful. Using Professor Montagu's reasoning, an adult who dislikes milk is abnormal because he has outgrown his infantile lactophilia. This can only be true if civilization is considered to be a vast substitute udder, and most sociologists would hesitate to drive their analogies that far." (*Ibid.*, pp. 106 f.).

When Professor Montagu introduced this tortured notion of man's "instinctive" goodness into the now famous UNESCO Statement on Race (July 1950) it raised such a howl of academic outrage that it was discreetly omitted in the subsequent renderings of that questionable pronouncement.

Our author seems to believe that because the human infant is figuratively and literally attached to his mother's bosom, he becomes, or should become, by some ill-understood process, equally attached to all mankind. Everything we know about social life belies this notion. Ethnocentrism, in-group amity and out-group enmity is, as our author knows (pp. 37 f.), a universal human trait—what contemporary sociologists call a "constant." To argue that it is the consequence of a peculiar form of the nurturance relationship is to employ a dependent variable to explain a constant. Feeding practices and techniques for socialization vary from society to society and yet the preference for one's own, and the disposition to find other than one's own at best curious and at worst the objects of enmity, is a universal trait-complex. That preferential association is the natural result of ontogenetic maturation has been argued elsewhere

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(A. J. Gregor, "The Dynamics of Prejudice," THE MANKIND QUARTERLY, Vol. III, No. 2, October-December 1962, pp. 79-88)—a substantially bio-social account is to be found in the work of J. P. Scott (*cf.* particularly "Critical Period in Behavioral Development," *Science*, Vol. 138, No. 3544, 30th November 1962, pp. 949-958, and "The Process of Socialization in Animal and Human Societies," *Mémoire du XIXe Congès International de Sociologie*, Mexico, D.F., 1960, Vol. II, pp. 237-244).

Little of Professor Montagu's volume can be creditably accepted without extensive qualification. Much of what he says is at best only partially true, much more is confused and confusing and a goodly portion is simply in error.

That our author is motivated by a good will cannot be gainsaid—that a good will could be conceived as an excuse for feckless reasoning is another matter.

A. J. G.

MAN, GOD AND MAGIC

By Ivar Lissner. Translated from the German by J. Maxwell Brownjohn. Jonathan Cape, London, 1961. Pp. 344, 9 maps, 10 line drawings, 118 plates. Price 35s.

The author of this most stimulating, thought-provoking book holds the theory of the Viennese school of anthropologists that early man, like modern primitives, believed in one supreme God. Thus man's early concept of God was non-atheistic; polytheism was really not so much a step in evolution but some form of degeneracy or involution. It is a point of view, a tendency of thought in anthropology which, when propounded by Menghin, Graebner and Schmidt, was severely criticised by English-speaking anthropologists—but it is one for which, for all that, we have always had great sympathy. Certainly, as regards the Caucasoids, whose prehistory and ethnology have been our specialised study, it would appear to be more consistent with the evidence than those theories based upon the evolution of the idea of God from animistic origins. He also holds that God was not born out of the human soul but that God depends on the awareness of man, which is as old as mankind itself—and which "was there when bipeds first began to think like men" (p. 14).

Dr Lissner rejects the view of Weinert, Weidenreich and von Koenigswald that Pekin Man was a cannibal, and points out, as is undoubtedly true, that cannibalism is a sacrificial rite which is only normally found in more advanced cultures. The most primitive hunters and food collectors only practice it—as indeed do all men—when driven to it by starvation.

His account of early man in America is extremely good and brings out the fact that the long-skulled who preceded the broad-skulled were not of our racial origin (p. 61). The carbon dating of the sites at Thule Springs in Nevada gives a dating of 23,800, and shows "that Palaeolithic contemporaries of the Neanderthal man existed in America" (p. 66). It is this Neanderthal man that the reviewer regards as a type of Australoid which had entered the American continent at an early date and slowly drifted southwards. To him we would attribute some of the significant pockets of the A blood group to be found in the later Amerindians.

The author believes, with sound reason, that these early men entered America via the Behring Straits He draws attention to the fact that man entered America from Asia as early as the last Ice Age, if not during the last interglacial period. In the last Ice Age the level of the Behring Straits fell by more than three hundred feet, and land bridges were formed between Asia and America over which men and animals could migrate.

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Further on (p. 70) we read: "However magnificent we consider our achievements to be, humanity may well have experienced its finest hours during the last interglacial period, or between seventy and eighty thousand years ago. Man's freedom was probably greater the farther back in prehistory he lived. The 'golden ages' are always old." This is a corrective to the current concept of everlasting progress with which we are deluged.

Dr Lissner supports the view of Menghin whom he says "is right when he says that we must reach farther back into prehistory if we want to get to the root of things and arrive at a full understanding of the present" (p. 71). This needs to be said continuously, as most of the mistakes in our current reasoning stem from the use of a short measure with which we attempt to view man, his capabilities and shortcomings. The writer adds—"In order to grasp the mystery which is man we must trace his life through every epoch."

He takes up the problem of the unity of human nature and the idea that we can interpret prehistory in terms of the modern primitives (p. 77). This is, of course, a common assumption. That all men and stocks of men are men, no one gainsays, and in that degree there is a certain unity of human nature. But the major stocks have vastly different temperaments and inherent abilities, and so it is not logical to believe that stock "B" today can interpret completely, or even satisfactorily, the prehistory of stocks "A" and "C." We believe that this is one of the greatest fallacies of our time.

We do not believe that the author's claim that religion, even primordial monotheism, existed in all stocks calls for the doctrine that all stocks are fundamentally identical. For, given the fact that God exists, then all stocks, no matter how diverse, will have an appreciation of Him, and in terms which will often look very similar. The fact that stocks may be very different from each other does not necessitate a belief in the evolutionary concept of religion from primitive animism to monotheism, nor does the establishment of a non-evolutionary basis to religion in man as a whole prove that the major stocks are fundamentally any nearer to each other than they are.

However, we are not adverse to Dr Lissner's contention that belief in a supreme being is not necessarily the highest stage of religion represented by our state of development. There is probably little need to contradict the view that the "ancient peoples of the cirumpolar regions teach us something quite different. They teach us that man's spiritual and moral attributes have scarcely progressed at all" (p. 78). We agree that technological progress must not be confused with moral and spiritual progress. But, by the same token, the genetic and other factors involved in the rise and fall of civilization are something quite independent of moral and religious issues as such and, therefore, the establishment of a non-evolutionary concept of spiritual development is not inconsistent with an evolutionary concept of the ethnological and genetic development of the stocks of mankind and their rise and fall. If we kill off the most energetic and able genes a stock declines, but their moral and spiritual perception may remain constant.

His main thesis in relation to religion is that if "we examine the divine beliefs of the most ancient primitive races, it is not beyond the bounds of possibility that ethnology may one day lead us to a primordial manifestation of God" (p. 78).

In summarising the origin of the American Indians the author alludes to Professor Birdsell's view that the earliest inhabitants were Amurians (belonging to an eastern Caucasoid type from which the Ainu are derived), who were followed later by Europoid-Caucasoids, and only later still by Mongoloids (p. 81). With this we are in agreement if, instead of calling

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it Caucasoid, we classify the earliest "American" strain as Australoid—a stock closely related to, but much more primitive than, the Caucasoid. Whereas the author sees in the Amerinds a Mongolo-Caucasoid cross, we see an Australoid-Mongolo-Caucasoid cross; in some one stock or the other prevails. Although the Mongoloid strain arrived late—perhaps not until 2000 B.C.—its characters are so widely diffused among the Amerinds that we find less objection than he does in classifying them as mainly to be placed with the Mongoloids.

Dr Lissner certainly is on strong ground when he draws attention to the pattern of the development of civilization dated at 5000 B.C. in Mesopotamia, 4000 B.C. in India, 3000 B.C. in China, and 1500 B.C. in America (p. 85). Indeed, it is hard to escape the conclusion that the urban civilizations started with the Caucasoids and spread first to the Mongoloids and thence to the Amerinds. It is equally significant that, although Egypt was contemporary with Mesopotamia, the same impetus was not to carry our civilization into Africa as it did to Asia and America.

In dealing with the Yaghans of the southern tip of South America the author approvingly quotes Ashley Montagu as saying that they represent one of the oldest living populations of America and possibly constitute the surviving descendants of the original refugees from Asia. But against this is the fact that they have the B blood group, which is inner Asiatic or, in other words, inner and probably late Mongoloid, whereas the outer ring of Mongoloids and the Amerinds generally are of the O blood group. The earliest Amerinds, therefore, must have been of the O blood group. The fact that these maritime people—"Canoe Indians"—physically have become selected for weak legs and strong trunks and bodies, provides a clear indication that these short men of four feet ten inches in height have long been maritime. It is unlikely that they took to this seafaring existence only after settling in these inhospitable regions about the second century A.D. The B blood group more likely suggests the settlement of some tough, later, B group Mongoloid elements whose strain has survived in this inhospitable region more effectively in the resulting Mongoloid-Amerind crosses. This is probably a case of Kon-Tiki in reverse. The ocean is a highway, not a barrier, and the sooner ethnologists realise this the better.

THE MASKS OF GOD: PRIMITIVE MYTHOLOGY

By Joseph Campbell. Secker and Warburg, London, 1960. Pp. 504, 18 line drawings. Price 35s.

This book and *Man, God and Magic*, by Ivar Lissner, are largely complementary to each other, as they follow in no small measure the same lines of investigation. Joseph Campbell has made a study of the origins, history and function of the myth and ritual of primitive man both past and present. Among other topics he discusses Jung's theory of archetypes, and the question of whether similar myths in different places are due to diffusion or to parallel development. These problems are compared with the archaeological evidence of man's earlier beliefs. Like Lissner, he draws attention to the survival of the bear cult of palaeolithic times among the Ainu of today. The author shows that the ancient civilisations of Egypt, Mesopotamia, Crete, Greece, India and China all came from one source—they were derived from the civilisations, which were in fact Mediterranean, of the Near East. He makes out a strong case for comings and goings across the Pacific in early times, both for the penetration of Polynesian and earlier elements into America, and for return visits to Polynesia from America. If this view is correct, as we consider it is, then it becomes no longer possible to believe, as has been the general opinion heretofore, that the civilisation of Central America

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arose independently—it must also have had its origins in the Old World, even if we consider it to have been introduced from Asia. In addition, however, there are very good reasons for envisaging the arrival across the Atlantic in early times of elements of civilisation from the Mediterranean and North Africa. These early travellers would have been aided by the same wind systems used by sailing ships from southern Europe on their way to northern South America.

An impressive argument is put forward (pp. 212 ff.) for the diffusion to Central America of ideas inherent in the ancient world of the Near East. While some of these conceptions may have belonged to the original mythology and religion of the palaeolithic, and so may have spread through palae-arctic peoples to America, much of the mythology and its symbolism —such as the tree of life and the serpent—belongs to a later phase and is definitely Caucasoid in origin. It seems inescapable that the civilisation of Central America arose from the diffusion of civilisations of the Middle East which were the work of Mediterranean man, aided by Armenoid and, to some extent, Nordic man. This evidence is quite startling—it really means that advanced civilisations do not appear to have arisen anywhere except from a basis inspired at least by the racial strains which belong to the Caucasoid or white stock

There is much meat in this book to be digested. But what comes out clearly is that from palaeolithic times till the dawn of history the influence of ideas generated in the west—Europe and no doubt Eurasia—has had a powerful effect on the development of religion and civilisation throughout the whole world. Therefore it would seem that it is to the Caucasoid world that we must attribute the dynamism of this diffusion, although these motifs and forms of thought have been preserved elsewhere long after they have ceased to exist in the milieu of the white races.

One danger, however, against which we have to be on our guard, is the temptation to ascribe everything found among, say, the Australoids or the Amerinds to the same sources as those of European palaeolithic ideas. Some concepts developed among other stocks may have been parallel with those of our own, and other quite different ideas may have become intermingled with those borrowed from the Old World.

RELATIVISM AND THE STUDY OF MAN

Edited by Helmut Schoeck and James W. Wiggins. D. Van Nostrand Company, Princeton, New Jersey, 1961. Pp. 259. Price $6.50.

This book is a symposium on the problems involved in the effect of relativism on the study of man. It starts from the point of view that in an age of technological and political upheavals nothing seems to be any longer immutable and everything is relative in relation to time, place and circumstance; as a consequence everything is variable. It is argued that the idea of relativity in physics has come to be applied to ethics, education, sociology, anthropology, psychology, political science, economics, history, linguistics and law.

The contributors to this study challenge the uncritical assumption of relativism in its application to man, and they demonstrate its strict limitations.

Leonard Carmichael, Secretary of the Smithsonian Institution, commences his study, "Absolutes, Relativism, and the Scientific Psychology of Human Nature," with this quotation from Bernard Berenson: "Human values depend on our physical make-up, on the way our brain, belly, and members act, and on the demands made by the needs, appetites, and impulses they give rise to." He states later on that species and genera still with us have remained unvaried after 60 to 100 million years or

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more—fossil ants can be shown to belong to genera still surviving. This leads him to say:

> This biological stability determined by chromsomal make-up is not of body structure alone. No entomologist can doubt that the behavior and indeed even, in the case of such organisms as the ants, the social organization of their colonies are today what they were millions of years ago when these organisms first appeared with their present specific and unchanging structures and functions. The growth of social organizations in animals has recently been given new meaning in the studies of Tinbergen and his associates. If values arise out of bodily make-up, as the quotation from Berenson at the start of this paper suggests, and if fixed types of interindividual response have life-saving and other biologically important functions, then certainly, at least in these ant societies, we can say that there have been fixed and absolute values of a sort for many millions of years.

Starting from this absolutely sound and scientific basis of reasoning Carmichael goes on to speak of man, and what he has to say is so important that it is worth quoting him in his own words (pp. 5-6):

> The human nervous system is much more complex than the best insect nervous system, and man's brain is peculiarly effective in making learning and individual environmental adaptations possible. Even the human brain, however, has very definite inborn limitations of function, and these characteristics fix the possible capacities that may be considered by one who would understand not only what man can do, but also, and most importantly, what man cannot do.
>
> We are sometimes blind to these all-important conservative and essentially unchanging factors in the structures and functions underlying human nature because we think of man's almost unlimited ability to put words, symbols, and concepts together in new ways and to build ever better and more complex tools. But behind this very facility with symbols and tools are the age-old limitations imposed upon men by the inborn make-up of human sense organs, brain, and muscles. It is upon these fixed and genetically determined biological structures that what is now called human 'species-specific behavior' depends.

This needed to be said, is well said, and needs to be said repeatedly, for it is something which the cult of relativism is obscuring all the time.

In "Human Evolution and Relativism," Conway Zirkle, Professor of Botany at the University of Pennsylvania, is undoubtedly right when he says:

> At present the greatest liability of relativism is to be found in its camp followers—in those who label themselves relativists, but who relapse into absolutism and demand absolute proof for any proposition that challenges their convictions. Modestly disguised as provisional and relative, their convictions are often impervious to any evidence of their dubiosities. . . . Perhaps the most easily exposed misuse of relativism in anthropology can be found when it is employed as a defense mechanism to protect the current and popular equalitarianism, because equalitarianism, by its very nature, must have absolutistic overtones.

Indeed we would go further than Professor Zirkle and say that inequality or difference between one race and another is no more absolutist than racial equality. One of them must be right and the other wrong. But relativism is invoked all along the line to discredit—if that were

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possible by such logically indefensible methods—absolute racial differences and to support what must be an innate absolute racial egalitarianism, although it is dressed in the guise of relative equality.

Professor Eliseo Vivas, of Northwestern University, in a paper entitled "Reiterations and Second Thoughts on Cultural Relativism," effectively rebuts the arguments and claims of Herskovits. He quotes this relativist anthropological philosopher as saying ". . . for make no mistake, cultural relativism is a 'tough-minded' philosophy. It requires those who hold it to alter responses that arise out of some of the strongest enculturative conditioning to which they have been exposed . . ." To this Vivas replies (p. 61): "It requires, in other words, some sort of conversion, which puts it beyond the pale of rational argument."

Indeed, we might say that this is the trouble with the whole relativist school (which is to be equated with neo-Lamarckianism in one form or another); the views preached have the character of a subjective gospel or crusade and are not primarily an attempt at objective exposition by natural phenomena.

This book is a first class contribution to the subject and only lack of space has prevented discussion of the papers by the other authoritative authors—Professor Richard M. Weaver, Professor John W. Tietz, Professor Leo Strauss, Professor Helmut Schoeck, Professor Mario A. Pei, Professor Ludwig von Mises, Professor James C. Malin, Professor Bruno Leoni, and Professor J. V. Langmead Casserley—all of whom make significant contributions. Taken together they present a formidable case for the relativists to answer.

DIVIDE AND QUIT

By Penderel Moon. Chatto and Windus, London, 1961. Pp. 302, 2 maps. Price 30s.

The author, a member of the Indian Civil Service, served as Revenue and Public Works Minister in the State of Bahawalpur in the Panjab during the critical months of 1947 when partition was brought into effect. Lying on the new frontier, it was inevitable that Bahawalpur should experience some of the mass migration, looting and murder which afflicted the Panjab at this time. In fact this state suffered much less than many adjacent districts, in consequence of the very mixed distribution of the communities, the generally docile nature of the population, and, above all, the strenuous efforts of the Nawab and some of his senior officials. Even so, the calamities were serious enough, and Mr Moon records coolly and objectively what he himself saw and experienced, and what he could infer about events from subsequent information. All the evidence is recorded, and this is as reliable and first-hand an account as is ever likely to be written. As such, it will take its place alongside the record of General Tuker of what happened at this time in Bengal.

In Bahawalpur, which as a Moslem state fell inside Pakistan, the main sufferers were the Sikhs, and in so far as Mr Moon displays any special sympathy it is for this unhappy community which was bound to suffer more than any other from the fission of the Panjab. But he is not blind to the excesses they themselves were responsible for elsewhere and the enormous provocation which these were sure to bring about.

One of the most important and frightening parts of this book is the author's attempt to describe the causes of this chain of events. In particular he sensed a sort of mass madness when for a period, mercifully

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brief, whole communities cast aside all normal codes of behaviour and criteria of right and wrong. When this spirit infected the forces nominally responsible for maintaining order, there was abroad a fearful sense of alarm and despair. But still there were isolated cases of sane and courageous resistance; only it required tremendous strength of character to stand against the current of feeling.

In the early and final sections of the book Mr Moon traces the history of political events in India which led to the tragedy of partition. What began as a political bargaining point about which no-one was really serious became in time an inevitable disaster. For this the author spreads the blame widely; Jinnah, Gandhi, Nehru and Linlithgow are all held to be partly responsible, whether through selfishness, short-sightedness or indetermination. According to this book, 1942 was the last occasion when partition might have been avoided. After that there was nothing more to be done, and Wavell and Mountbatten were only able to cushion the shock. But it still remains debatable whether the final precipitate withdrawal was unavoidable, and whether a resolute government of a few more years might not have avoided the massacres and even the need for partition. An important appendix assesses the scale of casualties in the Panjab, and concludes that the death-roll was about 200,000, and more probably less than more than this figure. Although distressingly large, this figure is smaller than that generally supposed.

W. C. BRICE.

POLITICS OF THE KULA RING: AN ANALYSIS OF THE FINDINGS OF BRONISLAW MALINOWSKI

By J. P. Singh Uberoi, with a foreword by Professor Max Gluckman and Dr I. G. Cunnison. Manchester University Press, Manchester, 1962. Pp. 162, 4 maps. Price 25s.

In the Trobriand Isles—which were brought prominently to the notice of social anthropologists by the work of Malinowski—there is a ceremonial exchange cycle known as *kula*.

The writer, a research scholar at the Australian National University of Canberra, challenges many of the statements of Professor Malinowski, particularly in regard to the alleged Paramount Chief of the Trobriands —the author claims these people have no chiefly system at all.

It is a book which must be read by all interested in assessing not only the social organization of the Trobrianders but also the work of Malinowski in the light of later findings.

RELIGION IN CHINESE SOCIETY

By C. K. Yang. University of California Press, Berkeley and Los Angeles: Cambridge University Press, London, 1961. Pp. 473. Price 76s.

Dr C. K. Yang was born in China but educated in the United States. He lived in China between 1948 and 1951, and is Professor of Sociology at the University of Pittsburgh.

The publishers claim that this is the first book to describe the religious behaviour of all classes in China. The book deals with the place of

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religion in the traditional moral order, in the integration of the family, in society and in economic relationships, and discusses its part in political rebellions.

The book is based on conditions as they existed before the Communist regime which now dominates China came to power, but in the last chapter Dr Yang gives an outline of Communism as a new religion in China.

There are numerous useful notes and an adequate bibliography, as well as a number of appendices and an index.

The author draws attention to the arguments made for the agnostic nature of Confucianism—and he rejects them, pointing out than Confucianism had a supernatural element and even agnostical interpreters of this religious system were not able to dislodge the influence of religion from Confucian thought.

Dr Yang points out that under Chinese Communism there has been no actual suppression of religion, but it has been brought under state control, and the priests have not been allowed an independent religious life. In various provinces they have been forced to employ themselves in agricultural production side by side with the peasants, and the practice of their religion has to be in their leisure time.

The decline of theistic religion in China in recent times is aiding the replacement of one social order by another, although it should be pointed out that theistic beliefs still remain a strong influence among the people themselves.

This is obviously an authoritative work on a vastly important subject —the social and religious changes which are still going on in China today.

ECONOMIC DEVELOPMENT AND SOCIAL CHANGE IN SOUTH INDIA

By T. Scarlett Epstein. Manchester University Press, Manchester, 1962. Pp. 353, 3 maps, 9 plates, 50 tables. Price 42s.

This is a report of a study carried out in two villages in the plains of Mysore, in a district, around the town of Mandya, to which irrigation water was first brought in 1939. For technical reasons water was brought to one of these villages, Wangala, but not to the other, Dalena. Wangala prospered with the new opportunities brought by the canals, and particularly on the production of cane-sugar. But it remained an essentially rural, conservative, and self-contained community. If anything, the new prosperity widened the divisions between classes and intensified the ritual procedures which maintained the old order of things.

By contrast, the horizons of Dalena grew broader after irrigation began. Since water could not be brought to the village lands, the inhabitants bought land elsewhere, or invested or found employment in industrial or commercial enterprises in other parts of the district. In these circumstances the traditional system of village government was gravely weakened, ritual was less respected, and class distinctions came to count for less, income distinctions for more.

Mrs Epstein's thesis is that as a community becomes more prosperous its style of economy need not necessarily change. But if it does change, then many others of its activities are bound to change too. This theoretical point may be regarded as self-evident and hardly worth the somewhat ponderous presentation towards the end of the book. But the collection of data and statistics regarding village life and economy, and

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some observant descriptive passages, are of permanent value, and may be considered alongside Gilbert Slater's similar studies, *Some South Indian Villages*, early in this century.

W. C. BRICE.

EVOLUTION ABOVE THE SPECIES LEVEL

By Bernhard Rensch. Methuen, London, 1959. Pp. 419, 21 tables, 113 figures. Price 63s.

The theme of this profound work—which is the first English edition translated from an amended version of the author's second German edition—on the factors involved in trans-specific evolution is that, while it is usual to look to the actions of mutations—combined with selection—for the formation of race and species, certain trends in phylogeny cannot be understood in the light of genetic, taxonomic and palaeontological studies. Professor Rensch goes so far as to hold the view that the progressive evolution of many characteristics infers that certain phylogenetic factors must exist, no matter how imperfectly they are understood. Such evolutionary agents have not been discovered, let alone analysed, but, for all that, some palaeontologists and biologists hold to the view that mutations interacting with both selection and isolation are not on their own capable of providing an explanation.

We would take issue with this distinguished author, who is Professor of Zoology in the University of Münster, where, following Haldane, he states (p. 304) that the races of man were constantly mixed, so that man is the most polymorphic being on earth, and hence he is able to colonise extreme habitats. Mixtures there have been but, for all that, man is divided into great stocks, each one characterised by well defined characters. Where among the Mongoloids or the Caucasoids are to be found as of any significance at all such characters as black skins, broad nostrils, the Negroid type of epicanthic fold, prognathism, pepper-corn or kinky hair, pyriform and long protruding breasts in the females, lanky legs with protruding heels, bulging protruding rounded foreheads, and the numerous other traits which are typical of the Negroids? This list of characters is not of itself small, but could be considerably increased. Furthermore, never in prehistoric times has the Caucasoid been able successfully to settle in the equatorial regions, nor has the Negroid settled in the cold temperate zones of the Northern hemisphere, although at times he got as far north as Italy.

The author considers that "recent races" are not older than about 30,000 to 40,000 years. If by this he means the major stocks of the ethnologists (Caucasoids, Mongoloids, etc.) it is a view that is not shared by all. Professor Coon's recent book suggests a much older period of differentiation, and that is also our view.

Professor Rensch is quite right to draw attention to counter-selection operative today—such as the dysgenic effects of modern war, and the limiting of reproduction by the intellectually more advanced elements of our society (p. 305); on the other hand, is it entirely true to say that the hoarding instinct—which certainly made civilisation possible, and which is a particular characteristic of the Mongoloids and Caucasoids—"has been reduced to the 'vacuum activity' of collecting stamps, coins, copper engravings, and the like."? If this were so we would have no need for banks, building societies, stock-exchanges, and so on, which are all evidence that in the two major northern stocks the hoarding instinct is as active as ever it was. It is too facile an assumption to declare that natural innate behaviour patterns have been strongly reduced. Professor Rensch's

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statement that the hunting instinct has often been overcome by the aversion of hurting and killing animals (p. 306) needs some qualification. This is only true where town populations who have been deprived of the opportunity of hunting, and have never experienced it, are concerned. It has been taken out of their experience. But if they were returned to an environment in which it could become a part of their experience, we venture to suggest that the innate instinct to hunt would manifest itself without difficulty. It is like saying that a cat brought up in a place where there are no mice has had its innate instinct to chase and kill mice reduced. This is not the case, as Chaucer showed long ago:

> Lat take a cat, and fostre hym wel with milk
> And tendre flessh, and make his couche of silk,
> And lat hym see a mous go by the wal,
> Anon he weyveth milk, and flessh, and al,
> And every deyntee that is in that hous,
> Swich appetit he hath to ete a mous.
>
> *Manciple's Tale,* lines 173-180.

R. Gayre of Gayre.

THE SACRED COMPLEX IN HINDU GAYA

By L. P. Vidyarthi. Asia Publishing House, London, 1961. Pp. 232, 8 tables, 10 plates. Price 30s.

The author has set out to study the workings of an important centre of pilgrimage, the city of Gaya in Bihar, and the influence it exerts over a wide area of India. He limits himself to a study of the Hindu sanctuaries of Gaya, which is also of course a sacred Buddhist site. He describes the geography of this enormous complex of sanctuaries, the rituals which are performed there, and the style of life of the Gayawal or prisetly caste. The book is replete with accurate and scholarly information on all these topics. The analysis of the sacred geography of the place, with reference to early texts, is in itself a most important achievement. The understanding and sympathetic account of the life and habits of the Gayawal could only have been obtained by someone who was himself a Hindu.

The wider purpose of the book is to check a theory of Redfield and Singer that a civilization is a complex structure of great and little traditions; or, in application to this particular case, that the activities of a major religious centre filter down to the meanest village shrine. The theory is fully vindicated, particularly with reference to the great Shradda observance in honour of ancestors. Towards the end of his book, the author notes the increasing secularisation of Gaya, and relates this to a similar tendency throughout the country as a whole; but this corollary of his main thesis is not developed here.

W. C. Brice.

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